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CALVINIST CONTACT
33RD YEAR OF PUBLICATION NO.1612 SEPTEMBER 23, 1977

Church unity in Australia Triumph or Death?

(Australia cres) — Depending on one's point of view, the union of three major churches in Australia was edifying or sad. The Congregational, Methodist and Presbyterian Churches of Australia held their final union ceremonies that welded them into the Uniting Church of Australia in Sydney, June 22.

The Ecumenical Press Service, glowingly reported that the assembly of the new church unanimously applied for membership in the WCC, the Australian Council of Churches, the Christian Conference of Asia, the World Alliance of Reformed Churches,and the World Methodist Council. Dr.Philip Potter, general secretary of the WCC, led the worship service celebrating the birth of the new church. The Uniting Church has a membership of approximately 200,000 with 1500 ministers.

But as one minister of the Presbyterian Church of Australia points out, the Uniting Church has not replaced the three previous churches for all of them have continuing bodies.Even in the Methodist Church, which exerted the most concerted effort on behalf of the union, small groups are still meeting together. Fully one-third of the Presbyterian Church did not go along; the (continuing) Presbyterian Church is still the fourth largest church in Australia, behind the Uniting Church, which is third largest. So there has not been a decrease but an increase in the number of churches in Australia.

It has essentially been the more orthodox presbyterians that refused to go along with union. Although generous provision was made in the Presbyterian Church to provide for those unwilling to go along with the merger, many still feel that it was railroaded through by a strong group of liberal clergymen in the church.

The orthodox presbyterians refused to go along because they feel that the basis of the new body is unbiblical. The new Uniting Church, they are convinced, will be ruled by the theology and ethos of the former Methodist Church. The latter was in their view at ebb tide spiritually and financially and desperate to draw on the life and financial viability of the Presbyterian Church.They find proof of this in Uniting Church's inauguration resolve to make its first task the elimination of racism.

In the words of one of the ministers of the continuing church, "The Presbyterian Church, though reduced in numbers, is stronger to preach the Word of God." This strengthening of orthodox presbyterianism is not without certain drawbacks, however. In *Trowel and Sword*, Rev. J.W.Deenick raises certain questions about orthodox presbyterianism in Australia. He contrasts it on several points with the continental reformed tradition. He suggests that it is much less imaginative in its systematic theology than the latter and associates it with fundamentalism in its concern to uphold a tradition."This," says Deenick, "has hindered orthodox presbyterianism in critically examining its own theological heritage and in developing new ways of presenting the orthodox truth systematically. In orthodox presbyterianism all the old (pre-reformational) theological distinctions (between the natural versus the internal, the communicable versus the incommunicable) still seem to be important."

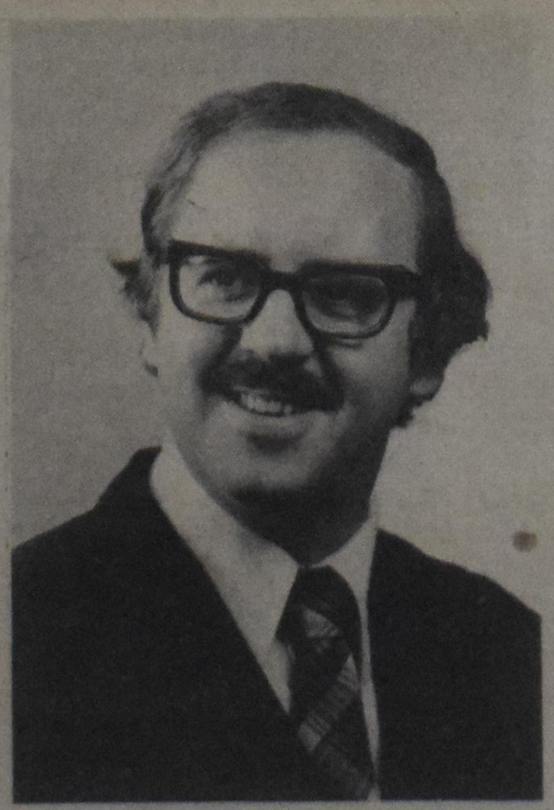
The way that orthodox presbyterianism tends to use Scripture also leaves something to be desired. He draws an example from the work of Jay Adams in which the latter uses Scripture biblicistically to give direct answers to contemporary problems. Adams appeals to James 5:14 to make a glib distinction between an organic and non-organic kind of illness - the former to be treated by a doctor and the latter by spiritual means.

In sermon-making, says Deenick, the orthodox presbyterians seem to remain relatively uninfluenced by the redemptive-historical approach and sermons tend to be doctrinal in the exposition and moralistic, sometimes even subjectivistic in the application. In the matter of involvement in the great social and political issues of the day, according to Deenick, "the liberal wing of presbyterianism has been more alert to maintaining this aspect of the great presbyterian past than the conservatives." The prefix "orthodox" added to presbyterian, Deenick's analysis implies, does not necessarily mean biblical strength.

Challenges in educational mission work in Nigeria

by Dick Vander Steen

Mr. Vander Steen comes from St. Catharines, Ont. and has spent more than a decade in mission service in Africa. His strength is teaching and he was recently given on temporary loan to the Nigerian government by the Christian Reformed World Mission Board to assist with recruitment and placement of teachers from other lands.



This week I visited 15 post-primary-schools in our state and have had the opportunity to address 6,000 teen-age students.

Next week these students will be leaving their boarding schools for their compounds and villages, some up to 200 miles away. That which they hear this week will go with them as they travel and as they recount their experiences to brothers and sisters, parents and friends at home. Why does this concern me? Let me give a few reasons.

I am a Christian Reformed missionary-teacher working under temporary assignment to the Government of Benue State, Nigeria. My specific task is to introduce guidance and counseling services into post-primary schools, but this is not possible when we have only half the required teachers needed in our State. Over 500 vacancies exist in the secondary schools and teacher colleges, so my services to the government are directed toward areas of recruitment and staff posting, counselling students and staff when problems arise, and trying by word and deed to be a good example to my Nigerian colleagues in government service.

As missionaries in Nigeria, we are greatly concerned about the radical changes taking place in this nation. The traditional respect for parental authority and old age is waning. New fashions and customs ignore the traditional values.

The church alone can do little to halt the disruptive process. In the many opportunities that I have to speak to students assemblies, I try to focus on

Continued on page 3

focus

Anglican report on child death

CALGARY, ALTA.— The controversial report prepared for the Anglican Church of Canada which suggested that infants with severe neurological defects be allowed to die has been sent back to the committee which drafted it, with an order that it be rewritten.

General Synod delegates, representing 1.5 million Anglicans in Canada commended the editors of the report for their courage in raising questions which challenged people to face realities of life and death but they agreed that the report should have been more heavily weighted on what the Bible has to say with regard to death and dying and told the task force to rewrite the report placing more emphasis upon the sanctity of life.

Pictures are "graven images"

TERRE HAUTE (EP) — The Amish are seeking religious exemptions from the new Indiana law requiring persons to be photographed for their driver's licences. The Amish avoids being photographed as a conflict with Scriptures opposing "graven images" and have joined a Pentecostal House of Prayer group in a lawsuit seeking exemption.

"The Amish wouldn't consider violating the law if the photograph requirement ultimately has to be enforced against them," said Dr.Joseph Wittmer, co-chairman of the Amish organization. "However, they would probably feel compelled to move to one of the states which already grant religious exemptions to driver's licence photographing."

Hillside crusade by Graham

BUDAPEST, HUNGARY — Evangelist Billy Graham's visit to Hungary was given a strong beginning when 15,000 persons turned out for his first service. It was held at Tahi Baptist Youth Camp, located in the hills well away from Budapest.

Organizers expected 3,000 people but by 5 a.m. more than a thousand people had already arrived. It was believed to be one of the largest audiences for a religious gathering since the Second World War.

Bonaire reaches 10 million

SAO PAULO (EP) — The Portuguese language programs broadcast from Trans World Radio Bonaire, Netherlands Antilles, can be heard all over Brazil.

Listeners from 2,300 districts write to the Bonaire offices and 2,000 letters arrive at the office every month , indicating that Trans World Radio has more than 10 million listeners in the country.

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NEXT WEEK
Christians in public education

VIEWPOINT

The birth of two infants

by Keith Knight

It's so white and bright and clean in the hospital that you almost want to put on your best suit and polish your shoes before you go visiting. Floors and walls are forever being polished.

It's been a while since I've been in the hospital. For my wife it is simply "work". For me it reflects a sterile world of life and death, sickness and recovery. Maternity ward is not the most comfortable ward to visit for a man ... unless you happen to be an expectant father. But I was visiting, just visiting. Give me a good surgery ward any day if you just want to visit.

But here it was - Maternity. Motherhood, as the name implies. Expectant mothers waddled to and fro in the hallway, putting in time. New mothers inched their way to the nursery windows, clutching the arms of their husbands.

And then you see those little darlings, their lives minutes or hours old. You see big, burly boys and dainty girls. You see cascades of black hair and you see little Kojaks.

Those helpless infants sleep on behind the soundproof glass while parents gaze on them, planning their future. The boy may become a football star or a minister, depending on parents' priorities. The little girl may grow up to be the nation's first woman Prime Minister or President, or else a doctor. They jest, of course; and they dream of what God has in mind for their tiny tot.

A few hours earlier there was no child. Then there was labor and then birth. The doctor was there, a nurse or two, hopefully the father, and most certainly the mother.

In the beginning of that child's life there was the mother. Well of course you'd say. How else can you have a birth without the mother? The father might not be there, the doctor might be late or the nurse may be having her coffee break, but one thing is sure: the mother will be there.

Do you know what it reminds me of? Genesis 1. And it hits me over and over again. "In the beginning God..." That is like that little baby saying: "When my life began, my Mom was there." Without Mom there would be no baby. Without God there would be no universe.

When the universe was born, God was there to conceive it. He nurtured it like the mother nurses her newborn. God moulded and developed it like the mother moulds her child.

"In the beginning God created the heavens and the earth (the universe, the galaxies). The earth was unformed and chaotic and darkness lay upon the face of the deep and the Spirit of God was moving over the surface of the waters."

The baby's beginnings seem to be a bit more structured, more safe than the beginnings of the universe. There are the climate-controlled, sterile rooms, the white gowns and masks and bright lights.

In the beginning of that little life, Mom was there to nurture and mould. In the beginning of everything God was there to mould and develop and create. As a youngster I often envisioned God as a gigantic man who formed Earth in His hands, adding a bit of water here for an ocean and putting some stones there for a mountain.

That baby has tremendous security in knowing that Mom is there and that she was there since the beginning. But the time will come during that baby's life that Mom will leave this earth and that the child will be alone.

That is where the creation similarity ends, of course, "In the beginning God..." He was always there. But you can also say: "In the end God..." He will always be there. And that is so uncomprehendable. God always existed and He always will.

It's amazing what you think about as you walk the white halls of a hospital. Perhaps the maternity floor isn't so bad after all...for a visit.

NEWS VIEWS

North of the 50th

TORONTO — The Province of Ontario has established a Royal Commission on the Northern Environment which will look at the development of land within the province north of the 50th parallel.

The 50th parallel, from the point of view of the majority of Ontarians, is "way up there", north of Thunder Bay or Timmins or Kenora. The Royal Commission which is simply a prolonged public inquiry was established on July 13 of this year.

Its objectives are to examine the physical and social effects for the people of Ontario of major enterprises north of the 50th parallel and to investigate the alternative uses of the resources of that area.

The commission will tour the province, meeting with interested persons, groups and organizations at a series of informal public meetings. The commission has publicly invited government, industry, organizations and individuals knowledgeable about the North.

The Royal Commission has been promoting its work through a number of newspaper advertisements with the slogan: "Have a say in the future of Northern Ontario."

Just what lies beyond the 50th parallel. Not much in terms of population. There are only a few settlements such as Sioux Lookout, Red Lake and Moosonee and there are thousands of lakes and forests.

If the province wants to expand into its northern reaches then now is the time to plan that development and to determine just what sort of industry or commerce should be located there.

Ontario has tended to write-off this area north of the 50th parallel as being absolutely useless. But follow that line across Canada and you notice that it runs through the *south* of most provinces. Winnipeg is at that latitude as is Lethbridge, Vancouver and Newfoundland.

The Royal Commission seeks input from its citizens and this would be an excellent opportunity for some Christian organizations to offer their perspective in relation to the development of the north. But it requires input now and not a five or ten year study of the matter by some special interest group.

Surely there are capable Christian individuals and organizations with something concrete to contribute. You can write the commission at Room 801, 55 Bloor St.W., Toronto, Ont. M4W 1A5.

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THE WORLD AROUND US

By Dr. Louis Praamsma

God is known in Judah

These are the words which Hans Habe quotes when he describes the modern state of Israel: "In Judah God is known, His name is great in Israel. His abode has been established in Salem, His dwelling place in Zion." (Psalm 76:1,2)

Who is Hans Habe? He is one of the greatest German novelists of post-war times. He was born in 1911 in Hungary, a Hungarian Jew educated in a Christian milieu. In the Second World War he was a soldier in the French and American army. He described his war exeriences in the novel "Ob tausend fallen" (Whether a thousand fall), the title which reflects Ps. 91:7 and of which 6 million copies were sold.

He made a trip to Palestine with his wife Licci Balla, a former Hungarian primadonna from Budapest, and I quoted from his book in the former issue of our paper. I also promised to tell you something more about the renewal of this land since its original inhabitants came back to it.

Habe is convinced that this country is the land of the Bible which God had once chosen. He even writes: "God is at home here, Moses was not a Norwegian, Christ did not come from Sydney." And then he continues: "Fields in the sun of April, farmnouses, kibbuzim (communal farms), almost no uncultivated land, greening diligence, young forests, tree children, teenage trees, here all trees are still going to school. Once in a year all children are going to the country, each child plants its own tree. In one day 300,000 trees are planted.

"Our road brings us to Nazareth. Christ has gone this way. These are the fields of Galilee, and how understandable is the envy with which the Arabian world looks at Israel. When Israel gained its independence the country was hopelessly underirrigated. There were about 165,000 hectares of irregularly cultivated land. Today there are almost 500,000 hectares of cultivated land.On 30,000 hectares the plants were irrigated. Now there are more than 170,000. There are six times as many forests. In two generations 700 villages have been founded, 480 since 1948. The products of the orchards and vineyards are three times as much as before the war of independence, ten times as much fishes are caught. Israel produced two million tons of fruits and vegetables in 1970. Some 135,000 tons of meat and poultry, 400 million liters milk, a billion eggs, 100 million flowers and 2500 tons of honey.

"The Arabs are close by. Where the green stops, where it changes into stone and rock and sand, that is the land of the Arabs: ulcultivated, wild, miserable.Close by are the Golan Heights. Until 1967 the Syrians were able to shell from these heights all that was at their feet."

Habe points to the fact that after the Six Days War both New York and Moscow requested that Israel give back those Heights to Syria. He begins to talk with his guide and says: "Israel would commit suicide if it voluntarily would surrender those heights."

The guide, Zerah, answers: "The murder of the Jews is not fashionable any longer, at least in civilized countries. A new invention has been made: the Jews should kill themselves."

Two central questions are considered in this book. The first one is whether Jew and Arab, Jew and Palestinian can live in peace. The author shows with several examples that this is possible, that the Jews do not hate the Arabs and that many Arabs are artificially kept angry and bitter against the Jews.

The other question is that of the Palestinians who live in their camps and want to go back to their homeland. Habe points to the fact that the Jews never forced them to go, that they might have lived in their original living places until today, that they have been used as political pawns.

He points to another fact which often is overlooked in the West. That is that when the Palestinians fled to the Arab countries where they were not received with open arms, in the same year the Jews were driven away from all the countries of the Middle East; 235,000 Jews had to flee from Marocco, 124,000 from Iraq, 46,000 from Jemen, 43,000 from Tunis, 37,000 from Egypt, 32,000 from Libya, 12,000 from Algeria, 8,000 from Syria. Some 562,000 Palestinians left Palestine; 537,000 Jews left the so-called Arab countries. And nobody tells those Arab countries that they should open their doors to the Jews. But both Moscow and New York require that the West Bank of the Jordan must be given to the Palestinians. "Which people ever did so?" asks Habe, "after having won a war? America? Russia? France? England?" He pleads for some goodwill for Israel.

LETTERS

Seminary is a "bright light" in France

Dear Sir:

Thanks for your excellent cover article portraying France as a mission field (June 30, 1977). Dr.Greenway was quite successful in briefly summarizing both the history and present spiritual condition of France. Those of us who are involved in the work of the new Reformed Seminary in Aix-en-Provence, France - which Dr.Greenway termed "the brightest light on the French religious scene today" - can only be praising God that more and more of our Reformed brethren are coming to see France for the vast mission field that it has become.

If France is to be evangelized again by Reformed preaching as it was four centuries ago in the time of John Calvin, then the Reformed Seminary in Aix-en-Provence is going to be the key. It deserves prayer, and it has begun to receive some of that support. As Dr.Greenway mentions, an organization known as the Huguenot Fellowship works in North America to encourage support in prayer and giving for the work of the Seminary in Aix. Those of your readers who would be interested in helping in this vital work - or, who have questions about it - can contact us at: Box 175, York, PA 17405 U.S.A.

During the 17th and 18th centuries, governmental persecution drove almost one million French Reformed people called Huguenots into exile, greatly enriching the spiritual life of the Reformed churches around the world. Perhaps, in our day, the Lord will be pleased to reverse the tragic decline of the Reformed churches in France in part by prompting Calvinists around the world (including Canada) to help them out! It is a prospect worth serious contemplation.

Thomas G. Reid, Jr.
Field Representative
The Huguenot Fellowship.

RES NEWS EXCHANGE

The RES News exchange is a monthly newsletter published by the Reformed Ecumenical Synod. It is compiled by Dr. Paul Schrotenboer, secretary of Synod, and sent to all Reformed affiliated organizations across the world.

RES goes to France

FRANCE,— Nimes, France has been chosen by the Reformed Ecumenical Synod interim committee as the location for the 1980 meeting of the Reformed Ecumenical Synod. The city is located in southern France in an area abounding with historical land marks from Huguenot and also from Roman times. The buildings of the University of Nimes, an extension of the University of Montpellier, will be available for the RES. The National Union of Independent Reformed Evangelical Churches of France will likely be the host church.

GKN shares church with Muslims

AMSTERDAM — One of the congregations in Amsterdam of the Reformed Churches in the Netherlands had decided to share its church building with Muslims. A considerable number of Turkish Muslims have entered the Netherlands in recent years as migrant workers. A committee for contact between Muslims and Christians has pointed out that the Muslims in the Netherlands find themselves in a very painful situation, with inadequate worship facilities, poor opportunities for religious instruction and other hindrances to their religous life. The church has agreed to rent its building to the Muslims for prayer services for a trial period of three months.

The decision has caused a lot of controversy in the church and some of the strongest opponents have threatened to withold support for the church or to break with the church entirely. Church attendance, which was poor before, has dropped even more drastically. The church which seats one thousand often draws only 60 or 70 people for the evening service. Cooperation with the religion that does not recognize Christ as the only Saviour, opponents argue, is forbidden by the Word of God.

Farmers spurred to organize

SIOUX CENTER, IOWA — Iowa farmers who attended a World Hunger Conference at Dordt College, March 7-9, have established a Christian farmer's organization in northwest Iowa. Among the speakers at the conference was James Visser of Edmonton, Alta., chairman of the Christian Farmer's Association of Alberta.

Mr. Visser made a special impact on the farmers present at the conference. He addressed himself to the responsibility of the Christian farmer relative to the world food situation. After the meeting a large number of people stayed to question Mr. Visser on the possibility of creating a Christian Farmer's Organization in Iowa.

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Challenges in educational mission work

Continued from page 1

attitudes towards parents and authorities. If students can be honest and sincere with themselves, their parents and their God, a meaningful dialogue is possible. God's Spirit is at work for the responses from students indicate that there is a real desire to relate to the world as Christians, but it is so difficult. By prayer, by encouragement and support to this school-age generation we are working with the church and nation's leaders of tomorrow. They must give leadership and guidance when we leave them. They need your prayers!

Nigeria is blessed by a constitutional decree that gives complete freedom of religion in all schools. As the government takes over the former mission schools, a guarantee that the "religious traditions shall be maintained" is given. Most schools have active Bible study and prayer groups that are united in a state-wide Fellowship of Christian Students. In meeting with these groups, I am encouraged by the faithful, dedicated young Christians that will give leadership to this developing nation.

There are times, too, when we are frustrated and dissappointed. God uses those occasions to remind us that in ourselves we can do nothing. He is in control and He will guide and direct. As missionaries we must follow. The need for prayer support and encouragement from our churches, families and friends is critically important.It has happened that on occasions when we feel that "all is in vain", letters are in the mail box that lift us out of our self-centeredness. The mission of the church is worldwide. We ask you to share in the joys of "missions accomplished" and in the problems and frustrations of unaccomplished tasks. Keep in touch with us your co-workers on overseas mission fields.

Of course they should! To the ends of the earth! All fourteen of them!

There were lean years in missionary recruitment. Few offered themselves for missionary service.

But this year is different!
Thirty-eight missionaries appointed! Synod approved, and said, **"Go!"** Including this group who were appointed on May 26, a few days before Pentecost Sunday.

Should They Go?

CAN THEY GO?

We hope so. But there is a problem.

During those lean years our budget stayed in good shape. But we just don't have the funds to send out all these new missionaries. There is high inflation overseas, and gifts for the work have not kept pace.

So we have the problem now. Shall we send them? Or keep them home?

CAN YOU HELP?

Yes—your congregation can help support one of these families. Now is the time to do it. This month.

You can continue to buttress the work with prayer. The new missionaries need God's help in this uncertain time.

You can send us a special contribution. The Lord has blessed us with answered prayer in sending us these missionary recruits. Now we must keep faith with that answered prayer.

Send gifts to:

CHRISTIAN REFORMED WORLD MISSIONS
2850 Kalamazoo Avenue S.E.
Grand Rapids, Michigan 49560

265 Rutherford Road South
Brampton, Ontario L6W 9Z9

CHURCH PAGE

Rev.J.Van Harmelen, 550 Leinster St., Woodstock, Ont. N4S 2R1

Farewell to Rev.Ed Den Haan

Thursday, August 18, was a sad occasion for the congregation of Maranatha Christian Reformed Church of Calgary. This was the evening that we officially bade farewell to Pastor Ed and Willene, David, Michael, Stephanie and Debbie.

Elder Peter Mol opened the program with the reading of Psalm 121 with the focus that the Lord preserves our going out and our coming in.

Various delegates from other Calgary churches as well as organizations within the Maranatha congregation took this opportunity to thank Pastor Ed and Willene for their five years of service in our congregation and community and wished the family God's blessings as they go from here to the University chaplaincy in Guelph, Ontario. The Shalom Singers sang with encouragement for both those departing and those remaining that "the Lord will go with us all the way." As a poem recited by two members said it, we bid farewell "with a laugh and a song, and a tear" to the Den Haan family. This informal farewell was followed on Sunday, August 21, by Pastor Ed's formal farewell service.

Leaving us, he asked: What is the most precious truth to hold on to: The living Word of God. Pastor Ed chose as his scripture passage John 4:1-30 with John 4:14 as text: "But whosoever drinketh of the water that I give him shall never thirst, but the water that I give him shall be in him a well of water springing up into everlasting life."

The close of the service, the congregation's prayer in song was "Speed thy servants, Savior, speed them" after which Pastor Ed thanked us for our work and concern.

As a congregation we are grateful to the Lord who provided us with Pastor Ed as our shepherd these past years as he led us in Word and Sacrament with such enthusiasm and cheerfulness. However we concur with Willene that the memories make it hard to say good-bye, but as Rev. Jack Mills of the Presbyterian church said, if the work of the Kingdom is to progress these occasions we must go through.

Jan Weening
Calgary, Alta.

Christian school in Prince George

More and more chairs were moved into the classroom for the opening of a totally new venture in Prince George: a Christian school. Over a hundred people found a seat and with enthusiasm and expectation participated in the opening and dedication of the beginning of Christian education.

Actually this was not just the beginning. Sixteen years earlier, someone had a dream and a committee was set up. Not much happened until new interest and more exploration took place during the ministry of Rev. Allen Groen. He, with some others who also saw visions such as Rev. Hans Kouwenberg, minister of the Presbyterian Church, kept plugging away to make what they saw by faith a reality. The Association for Christian Education in Prince George was organized.

About a year and a half ago when response seemed to dwindle the whole idea was almost shelved. But, again someone dreamed. He said "we may not give up. Let us visit all our people and ask for pledges and see what will happen." The result of that dream, prayer and hard work was $20,000.

The excitement grew. A budget was set up. Children were recruited. Teachers were hired. And a date for the opening was set. In the providence of God everything worked out very well, even beyond expectations.

A healthy community awareness did much to bring this opening to such a wonderful climax. The radio and newspapers brought new developments to the public. Information evenings, advertisements and a lot of footwork brought fruit. Even assistence came from the public school board of District 57 in the form of four options for school facilities. The Old North Neckako School, very well located, became the choice.

At the time of the opening 80 children had been registered from ten denominations. And more inquiries were coming in.

September 7, 1977 was a historic day for Prince George 's new Christian school. Premier Bill Bennett had informed the board that he could not attend because the Legislature would be in session that evening. That was the day, as also announced at the opening, that Bill 33 passed to become law to give recognition and a degree of funding for independent schools in British Columbia.

The four teachers hired are: for Principal and grade 7 Bob Reitsma from Calgary; for grades 5 and 6 Phil Stel from Abbotsford and who had just completed two years of teaching in Nigeria, for grades 3 and 4 Mrs. Linda Strutt of Prince George and for grades 1 and 2 Miss Edith Fawcett from Newfoundland.

On this special occasion Rev.Kouwenberg, president of the board gave a meditation on Psalm 119:105 "Thy Word is a lamp to my feet and a light to my path." He stressed that light for our feet in the process of learning is going to be a reality in the midst of much darkness.

RES NEWS EXCHANGE

Continued from page 3

The organization will maintian close ties with Dordt College so that theory and practice will be brought together. An agricultural program is in its infant stages in the Dordt curriculum.

Bible school draws many students.

THE NETHERLANDS — The Reformational Bible School which was founded in Zeist, Holland, a few years ago is receiving far more applicants than it can accomodate. It has therefore decided to expand and add a one year course to its curriculum for students or those in technical, administrative or medical careers.

The new course will provide a year of intensive Bible study aimed at specific professions alongside the existing three year course. The latter equips graduates for mission, evangelism, or youth work, or other specialized church work. Graduates of the program can also teach Bible in high schools and technical schools.

Unlike other such institutions in the Netherlands, the Reformational Bible School gets no government subsidy. It was organized as an independent school by members of the Netherlands Reformed Church (Hervormde), Reformed Churches in the Netherlands, the Christian Reformed Church and the Free Reformed.

Relief strategy planned

GRAND RAPIDS — The Board of Foreign Missions of the Associate Presbyterian Church adopted guidelines to insure greater readiness in the event of disaster. The church has helped several times in bringing relief to flood victims in Pakistan, where the church 's main mission effort is located. The excutive secretary of the board, John Mariner, said, "Our relief in the past has not always been timely due in part to the lack of a disaster policy ready to be implemented immediately if disaster strikes in any of the areas where the ARP is active.

CHURCH NEWS

CHRISTIAN REFORMED

Called

- to Wyoming, Ont., Rev. Ralph Koops of Chatham (Grace), Ont.
- to Blenheim, Ont., Candidate John Teneyenhuis of Grand Rapids, Mich.
- to Georgetown, Ont. Rev. Peter Van Egmond of Abbotsford (First) B.C.
- to Woodstock (Second), Ont., Rev.William Renkema of Aylmer, Ont.
- to Sarnia (Second), Ont. as second minister, Rev. D.C.Los of Peterborough, Ont.
- to Toronto, (Second), Ont., Rev. W.Renkema of Aylmer, Ont.

Declined

- to Acton, Ont., Rev. S.A.Van Daalen of Forest , Ont.

Accepted

- to Terrace, B.C. Rev. S.A.Van Daalen of Forest,Ont.
- to Agassiz, B.C., Can.Bill Geerts of Barrie, Ont.

Installation

the consistory of the Oshawa (Zion), Ont. church invites the Reformed community to attend the installation service of Rev. P.W. DeHaan on Saturday, Oct. 15 at 7 p.m.

New address:

Rev Jelle Tuininga, 1807 - 2nd Ave. "A" North, Lethbridge, Alta T1H0G4, effective Oct.10.

Council meets

The Council of the Christian Reformed Churches in Canada will meet Nov. 8 at 8 p.m. and days following in the Brampton (Immanuel) CRC. Nominations for an executive secretary are to be mailed to Mr. Peter Zwart, Box 235, Grimsby, Ont. L3M 4G3. Classes in Canada are requested to delegate one minister, one elder and one deacon (preferably)

Rev.John VanHarmelen
Stated Clerk

New clerks

Exeter, Ont. Lourens Kodde, R.R.3, Granton, Ont. N0M 1V0
Blyth, Ont. — Martin Wilts, R.R.1, Auburn, Ont. N0M 1E0

CANADIAN REFORMED

Accepted

- to Calgary, Alta., Rev. D. de Jong of Edmonton, Alta.

Called

- to Guelph, Ont., Rev. J. Visscher of Coaldale, Alta.

New congregation

As indicated under the "called" column, the Woodstock, Ont. congregation has decided and apparently received approval for the creation of a second church within that city. Rev.Renkema of nearby Aylmer has been called to serve the church. The new church required approval of Classis Chatham which met Sept.13.

The formation of other new congregations in different classes are pending but nothing to date has been confirmed.

Clerks of calling churches are reminded to keep Calvinist Contact readers informed of calls extended and declined.

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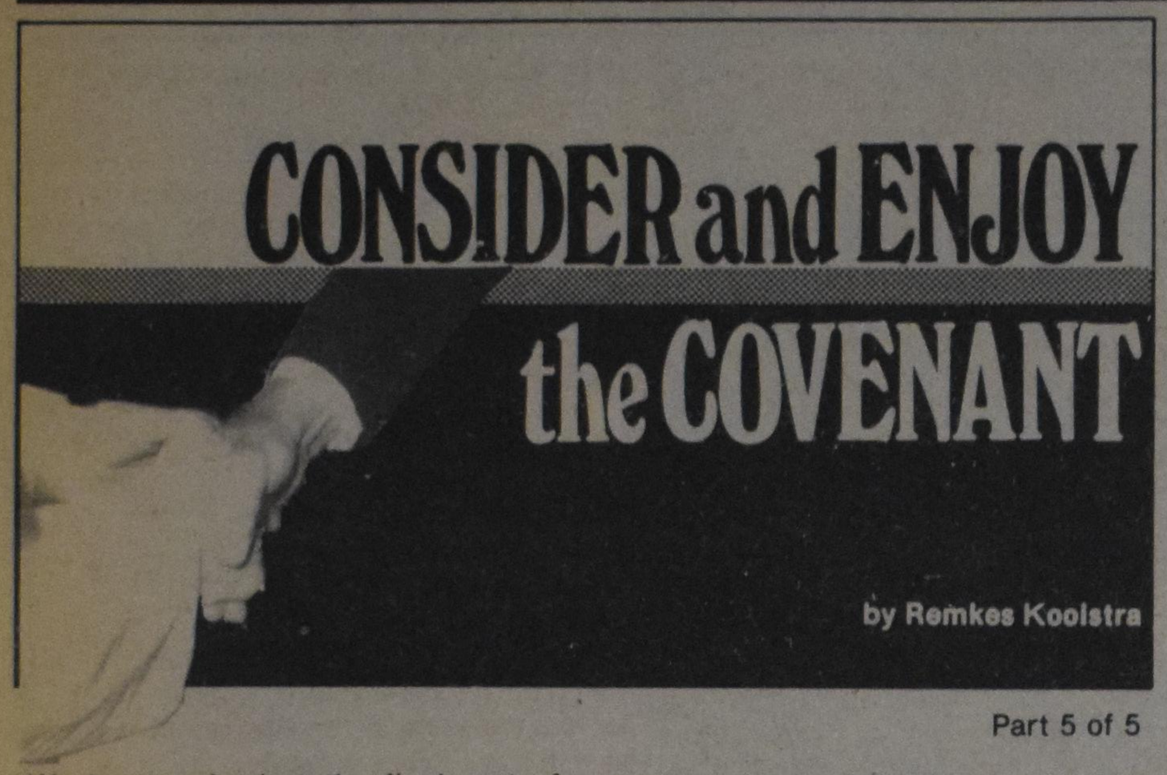

CONSIDER and ENJOY the COVENANT

by Remkes Koolstra

Part 5 of 5

We have arrived at the final part of Caroline's letter to Bruce and his wife about the meaning of child baptism. In the end of her last article she explained the chain-reaction which the sign and seal of God's faithfulness caused to take place within her. In her closing section Caroline has some important things to say about "living in the new covenant". In this connection she asks the question:

What is new obedience?

You might say to me: "Okay Caroline, that is all really beautiful, but there is a big problem in all this. What you say presupposes that we have a real peace in our hearts from which we can draw strength if we are to love, accept and trust the children God has given to us but, boy, is that ever a hard task!" I answer that our problem is with ourselves, our self–image. With ourselves we work out of that same depravity model that we use so well on everyone else. We can use it well on others, because we are such experts at using it on ourselves, on all of us, you and me also. This means then that we do not really understand the new obedience and that we do not really know what to do with the law.

Let me illustrate. Jesus told us "to love our neighbour as ourselves". I think I have only just during these last couple of days, after I have heard that phrase and used it so many times, come to some realization of the depth with which Jesus was speaking here. I think that just about any time I have ever heard or said or read these words myself, I have done so with the old depravity model in my mind. Somehow that is always the motivating presupposition in our understanding of these words.

What is implied in the interpretation of the words "As yourself"? It has been something like this: more than anything or anyone else we love ourselves and so we just have to transfer that self-love into other-love. That should not be too difficult, since we are so experienced to love ourselves. But you see what is happening this way is that we make our own total depravity to be the measure-stick.

We have been interpreting this commandment on the presupposition of the legality of our own egocentricity, our pride, ourselves. The reason we failed to obey is because we lost the true knowledge of our true self and thus elevated another "self" against the Lord trying to be God but that self was not really ourself. That self was a lie, a fake and so God smashed it down, just as other people do when we start faking with them.

Other people recognize the lie, they don't like it, they refuse to let it live in their midst. The problem with them is that they, being seasoned sinners just like we, usually fake it right back to us. So, I don't think that I ever had a truly Christian way of understanding this verse. I think that Jesus was thinking a little deeper and more profoundly than our kind of superficial acts of Jesus produces. Our "self" is our deepest humanity; the other "self" about which the scriptures talk so much, is the fake, the product of the lie and that is why the scriptures are so fully antagonistic to it.

But the Lord Jesus came to establish our own true self, our deepest humanity, our creaturehood with all its dignity and majesty. Redemption is like a new creation. By His actions He showed us how He was not led by His disgust and anger at man's depravity, but by His love for the new man who would know again his place in the world. It was as if He was rubbing shoulders with the man described in Psalm 8. Christ looked into him and accepted him according to the dignity and value and majesty and beauty that was his, given to him by His own obedience to His Father.

Since Christ exercised authority in doing so, people responded to Him and began to accept themselves once again as the beautiful, whole creatures He said they were. He was so real with them about Himself that it set them free to release that real self that was so deeply buried under all the junk that faking accumulates.

I think the problem with us Christians, is, sad to say, that we just don't know how to love ourselves. We just don't seem to have realized that in Christ this self-alienation, which is so much part of us every minute of the day with all its shame, guilt and distructiveness, has been done away. We just keep looking into our hearts and at all the junk and garbage that we have been hoarding all over our lives and we gag on our own worthlessness. After all we say, we are totally depraved. Though we admit we are born-again Christians and have experienced Christ in a personal way so that He washed away all our sins, we still feel that we have to keep in mind that we are still sinners and that this old "indwelling sin" just sits there and rots and decays and destroys all we try to do all the life long day.

In this way we try hard to keep on running away from our true selves, even after regeneration. Doctrines like "indwelling sin" and "christian humility" are often good cop-outs for the challenge of really facing ourselves, to discover that real human being that exists somewhere in us and for really loving that self because he is exactly what God wants him to be. It seems that we cannot handle that kind of responsibility.

Our faith in God doesn't seem to have that kind of real dynamic power that would unleash faith in ourselves. Whenever we don't try to kill our true self in all our sense of guilt and remorse and by our humility and introspection, then we just cover it, that thing "me" that we so despise, with a pretty table cloth and start flapping around loving our "neighbour" doing good all over the place. But Jesus tells us in one sentence that it just won't work. There is just nothing there for us to give to our neighbour if we can't face the real self in our own hearts.Seeing that so very few people even attempt to deal with this topic of self-alienation, I was very pleased to notice that Francis Schaeffer wrote about it in his book *True Spirituality*.

The first commandment

I often wondered why Jesus said that the second commandment was like unto the first. What is the connection? Is it not this way, that if we love Him, with our whole heart, body, soul and mind, that we will see Him again as the Creator, as the one who made us in His image, immensely complex beings. We know that the creation is all messed up. It looks pretty ugly and I can't stand the sight of it. God could not either and therefore loving Him with our whole being means that we see Him as the Redeemer and Restorer (the Hebrew word redeem means to restore).

He is the one who cast Himself on the garbage heap like a worthless pile of junk but He did not stay there. His own sense of value of worthfulness and of majesty put himself back together again and He has put that same power of spirit, His spirit, into every part of our lives. He has put the law of life right into our very bones. (Colossians 3:1-17) This is how it works.

In this way my true self becomes real humanity. I become acceptable, worthy, robed in beauty, crowned with majesty and strength, one of the sons and daughters of our heavenly Father. In conclusion, I think this whole concept of the self image is so crucial for our understanding of the central love commandment and of the covenant that I want to *scream* about it, but that would not do any good. I have to live, not in any grandiose way; that would be faking again, but meekly in the sight of my God with the people who cross my path every day.

Conclusion

So, Tom, here is my perspective on the covenant given to you by a "good ex-Baptist". To me it is extremely relevant and meaningful in my own life. At times while I was writing I had the feeling that someone was looking over my shoulder telling me that I was the biggest hypocrite around. Well, okay, I will accept that but this is something I can work at as soon as I get finished writing. It does not mean that what I wrote was not true. I know that I surely goof up lots of times, particularly when it comes to child-raising.

Sometimes I feel like I must be doing it "all wrong" and Fred has the same feeling. But we are really trying to face that problem and to change our attitude and as a result also to change our actions. I used to have so little regard for myself as a parent. I had so little trust and confidence in myself.

Continued on page 6

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Covenant

Continued from page 5

But lately I have learned to live life a few minutes at a time. This gives me the opportunity to look inside myself and to discover that truly beautiful, perfect mother to whom God has entrusted His children and I find that this discovery helps me to be and to become that kind of mother. It makes me to give back my children to Him and helps me to believe that He will certainly receive them.

Now I realize that I have probably left a lot of loose strings hanging in the way I have written all this and probably there will be some loopholes as well. I realize that this letter is not a very theological approach to the "Reformed Doctrine of the Covenant". I have not even quoted Scripture every other line. But then I am not trying to convince you of the validity of the doctrine or to make a closed case for or against the Baptist position. I just wanted to share with you, as a "good ex-Baptist" what this Covenant really means to me in my daily life, what it means to me in my teaching of Sunday School and hopefully some day in my teaching at the Christian day-school. (As far as I know Caroline is doing this right now, R.K.)

I guess that one of the best things about this whole development is that it helps Fred and me in our living every day with all its struggles and joys as parents knowing that we can struggle and rejoice since we are not alone. We are in the covenant together with our God and His people. We live to the end that all of us, from the least to the greatest, shall know the Lord. To know Him (as our Father, our Daddy, our Pappa) is to love Him, is to live eternally.

Greetings to you and Jeannie and love,

Caroline and Fred.

Note: There were so many surprising fresh and scriptural aspects in this "lay-treatise" of the covenant, that I enjoyed it thoroughly and learned a great deal from it. I hope you will do both, enjoy it and be enriched by it. Thanks, Caroline, for taking the time and the effort to write all this down in your own way, even with some loose strings hanging around.

Population control?

When Jacob into Egypt went
He came with but a few;
But babes were born in ev'ry tent,
and soon their number grew.

A long time after Jacob died,
And all his sons died, too,
A new King feared this growing tide;
He said: what shall I do?

't Was quite a plan this ruler had
To keep their growth-rate down:
The baby girls may live, he said,
But all the boys must drown.

We shake our heads judicially.
But should we make a fuss?
Abortion does pre-natally
What drowning later does.

John De Viet
London, Ont.

by Rev. Ralph Heynen

PASTORAL COUNSELLING

Just average

It has often been said that this is a streamlined culture in which we live. People try to conform, people try to live according to the average. There are those who don't want to be too much above average nor too far below average. People don't seek to operate at their maximum ability nor do they want to operate at their minimum ability, but somewhere at the average. I've often talked with people and asked them about their marriage and they'll say, "My home is rather average or my husband is a little better than average or our homelife if pretty average."

When you look at this standard, it's rather a miserable standard of judgment. Love is not interested in mediocrity, but since the general level of our homes in this country is not too good the average family is living according to the level of the average in our culture. This is a very dangerous thing because that's not very good. The danger of limping along under the idea of being just average makes work drudgery, makes life rather perfunctory, makes everything just about the same day after day and it gets rather boring. Some people become slaves to keep up with the Jones' or with the people next door.

You find this in the lives of people and I think it is a dangerous tendency because it grows from within. Children already have that sort of thing. When a boy is asked to mow the lawn he says, "If I mow the front lawn must I also mow the back lawn?" At school you will find children trying to get by with the minimum. They want a good mark but at the same time they don't want to do too much extra because it makes them stand out from the rest of their classmates. So, you find an awful lot of people that have "C's" on their report card when their ability is far greater than that. We're unconvinced that the average is not ability but performance. Usually people don't operate at their maximum but they operate at a general average.

THOUGHT FOR THE WEEK

We need to bring life into unity and we need a principle that's strong enough to bind life into one great whole. This is not just a doctrine or a creed, it's all found in the person of Jesus for only in Him we will find unity.

I often have to fill in questionnaires about young people who want to go to college or who are trying to get work. In order to estimate their character you have to underline - are they average, above average or below average? There is a list of things about their industry, their honesty, their personal appearance, their abilities etc. When you look over these questionnaires after you've marked them you see that you've marked "average" much too often. There are young people who should have most of their marks "above average" but they don't fall there because they have tended to streamline their life according to the rest of the people.

There is a tendency for us to look at exceptional talent as being a little strange. When you say of someone that he's a genius, he's out of the ordinary, he's not quite like the rest. It really doesn't have to be that way, but possibly we've made it that way because when a child has exceptional abilities in music, art, or in science, we have a tendency to put them into a separate class. I don't like to have some of the classmates look at a person and say, "He's a genius, he's queer."

We do the same thing in our dress. We've got to keep up with the fashions and fashions change - skirt lines go up and down and hair is short and then it's long; but we don't want to be too different from the rest. We don't want to stand out from the throng. Oh, there are some people who do and who dress quite differently from the average and they have this in mind because they want to be individualists. People look at them as they walk down the malls or down the street and say, "Wait, that's different isn't it? I wonder why she dresses that way."

Jesus had a way of talking about this matter of being average as far as the Christian life is concerned. He made the statement as he talks about going the second mile. He said, "If you just go one mile, if you are just the same as the rest of men, how are you different from the Gentiles, how are you better than they?" After all if we want to be so much like the rest of the people, we're not going to be better than the Gentiles. It takes courage to be different. It takes an inner strength to stand out from the throng and it doesn't feel too comfortable when people look at us and wonder what's wrong.

In the Christian life the extra little things make up the real essence of it; that extra dollar that we give, that extra bit of work that we do beyond the call of duty, that extra word that we speak to somebody when really we don't have to. A man mentioned that there had been some difficulty in their family;they had been quarreling somewhat and it got to be rather a serious quarrel so they weren't talking to each other. He said, "I decided to go the extra mile. I went and sat down and talked with them and said, now we don't want to live this way." And he said, "I was willing to turn the other cheek, willing to give in, it did bring peace, it did bring better relationships and I got to know the other people a lot better and they got to know me better."

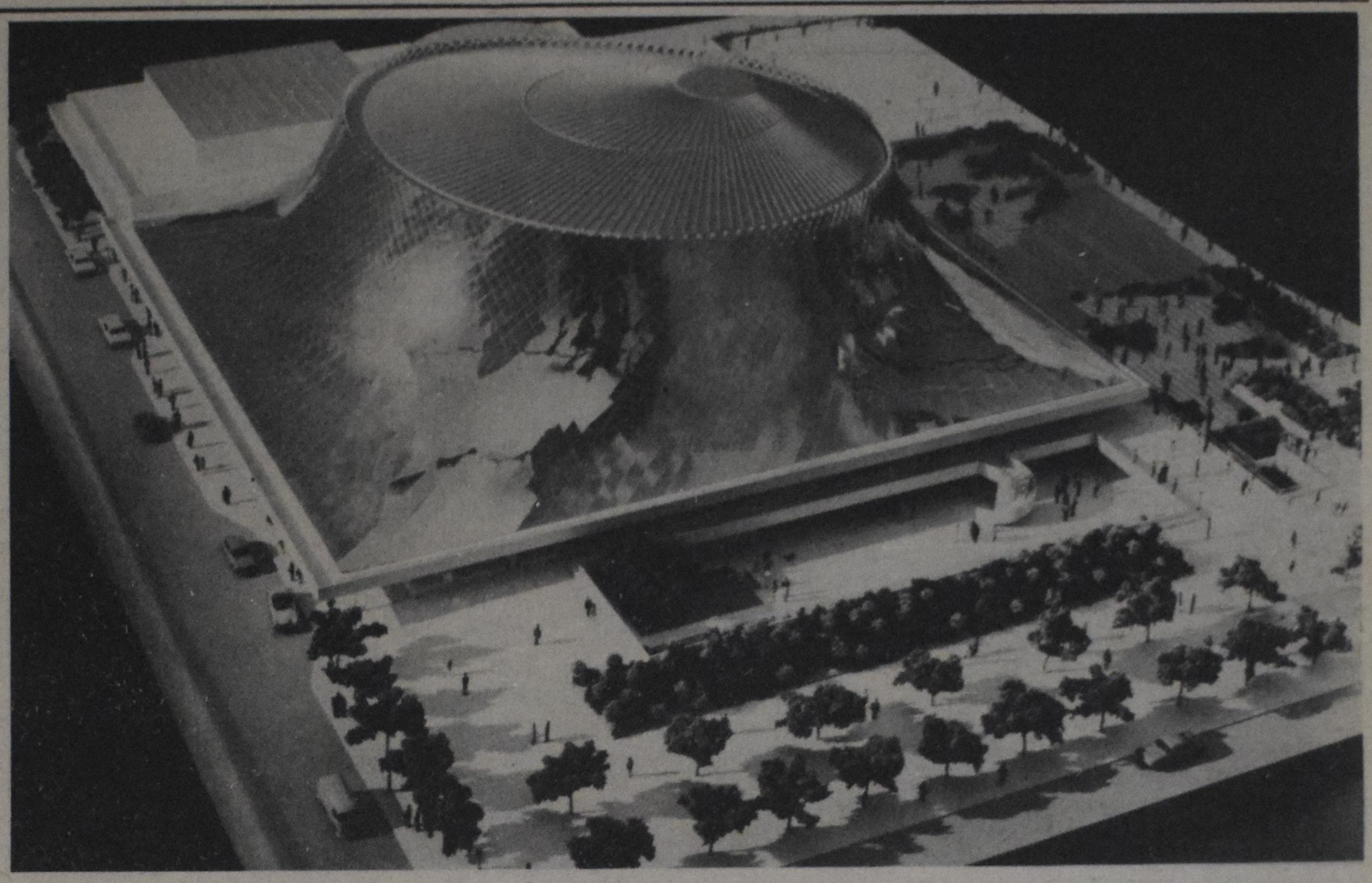
Sometimes you see nurses in a hospital. They are very efficient but their attitude is that they're going to do their job but they're not doing anything extra. There are others who go about their work with a bouncing enthusiasm;they love their work and they're ready to do those extra little things that make a patient more comfortable or that help a patient on the road to health. They find much more joy in their work because of the fact that they are above the average. They go beyond - they go the second mile - the third mile of the road.

Generally speaking, people don't like those who live above average and they dont like those who live below average. The idea is that when people stand out from the throng, people just don't like them. John Bunyan was put in jail with hardened criminals. Jesus was nailed to the cross hanging between two thieves. Men who have fallen far below the average are rejected but also those who are above average . But when you think of the Christian life, I feel that the one great characteristic that it has is, it's that faith that carries us into the extra mile and that makes us live above average, that we do our work just a little bit better, and that we are willing to go just a little bit beyond what is expected of us or asked of us.

I feel that the Christian witness that expresses this thought of going above the average mind is the real essence of the Christian life. If I want to do only what I have to do I'm losing something.

THE ARTS

New Massey Hall to offer modern facilities



This model of the $34 million Massey Hall in Toronto shows the dramatic design of what will be one of the world's futuristic glass canopy and the landscaped areas for strolling or sitting. Construction is to begin in 1978 with a target for completion being 1980.

Canada will have one of the finest concert auditoriums in the world when the New Massey Hall opens in Toronto.

The new building will have acoustical qualities inside that will place it immediately in the forefront of existing concert halls. Outside it will be an aesthetically pleasing structure appealing to the eye of those who pass by as well as those who enter.

The building's designers rejected at least 60 different designs before settling on the current, modernistic "jewel box". The design features combinations of light and sound-reflective materials to create the desired acoustical effect and give optimum sightlines while also providing visual pleasure.

Planners visited leading concert halls in North American and Europe as part of the preliminary design-planning research to seek out features that would help make the New Massey Hall a world-class structure.

The building will cost $34 million. It will seat 2,855 persons in intimate configuration, with no member of the audience more than 107 feet from centre stage. Most seats will be approximately 70 feet from centre. Start of construction is set for early 1978 on a site bounded by King, Simcoe and Wellington streets on three sides, and a landscaped park on the west. The building, expected to be completed in 1980, will go up on a site valued in excess of $4 million.

New Massey Hall will become the permanent home of the Toronto Symphony Orchestra and the Mendelssohn Choir, and will provide a stage for a great variety of other musical attractions. It also will be available for other special appearances and events.

The building will contain a rehearsal hall, a music library, underground parking, a 'quiet' room, instrument-storage areas, change rooms and other facilities to complement its world-class stature.

The adjacent landscaped park is expected to be the location for outdoor concerts during the summer.

Funding for the new building will come from various sources. Ten million dollars is to be raised from the private sector, to be matched by a Government of Ontario grant in the same amount. The Government of Canada has granted $9 million of federal funds and a submission has been made to Metro Toronto Council for $5 million to make up the total.

The existing Massey Hall, a late-19th century building, will be retained for public and community uses. Detailed examination a few years ago revealed that it could not be renovated to meet today's standards for a first-class concert hall, but it will have a useful, continuing life as a general purpose community hall.

As a result of the extensive use of exterior glass, the $34 million hall will present a shimmering, reflective facade to the viewer by day and a transparent, see-through appearance when lighted inside for use at night.

Design architect for the 2,855-seat hall is Arthur Erickson of Arthur Erickson Architects, Toronto and Vancouver. Douglas Haldenby who is responsible for design implementation and technical specifications, is the senior partner, Mathers & Haldenby, Toronto.

"The most dramatic views of the New Massey Hall will be from the corner of King and Simcoe Streets, looking south-west, and from the park behind the auditorium," says Mr. Haldenby.

The New Massey Hall will become the permanent home of the Toronto Symphony Orchestra and the Mendelssohn Choir. It also will be available for other special appearances and events.

"This will show the colourful pillars that will be seen through the glass canopy enclosing the main lobby and surrounding the auditorium which because of its geometry, will provide plays of light and various highlights," adds Mr. Erickson.

"The canopy will also reflect the moods of the sky and the cloud patterns. As such it will be a changing and evolving reflective effect. The look will be shimmering," he says.

The architectural tone that is set outside the building is continued inside where the combination of huge glass doors, coloured pillars, richly coloured carpeting, a cantilevered arcade and the mirrored outside walls of the auditorium create additional strongly dramatic effects.

Entering the auditorium through any access point "will give you a striking view of the stage as the focal point," Mr. Haldenby explains.

The stage will accomodate over 100 musicians and is designed to bring the orchestra more into the audience to contribute to the intimacy which the designers are seeking.

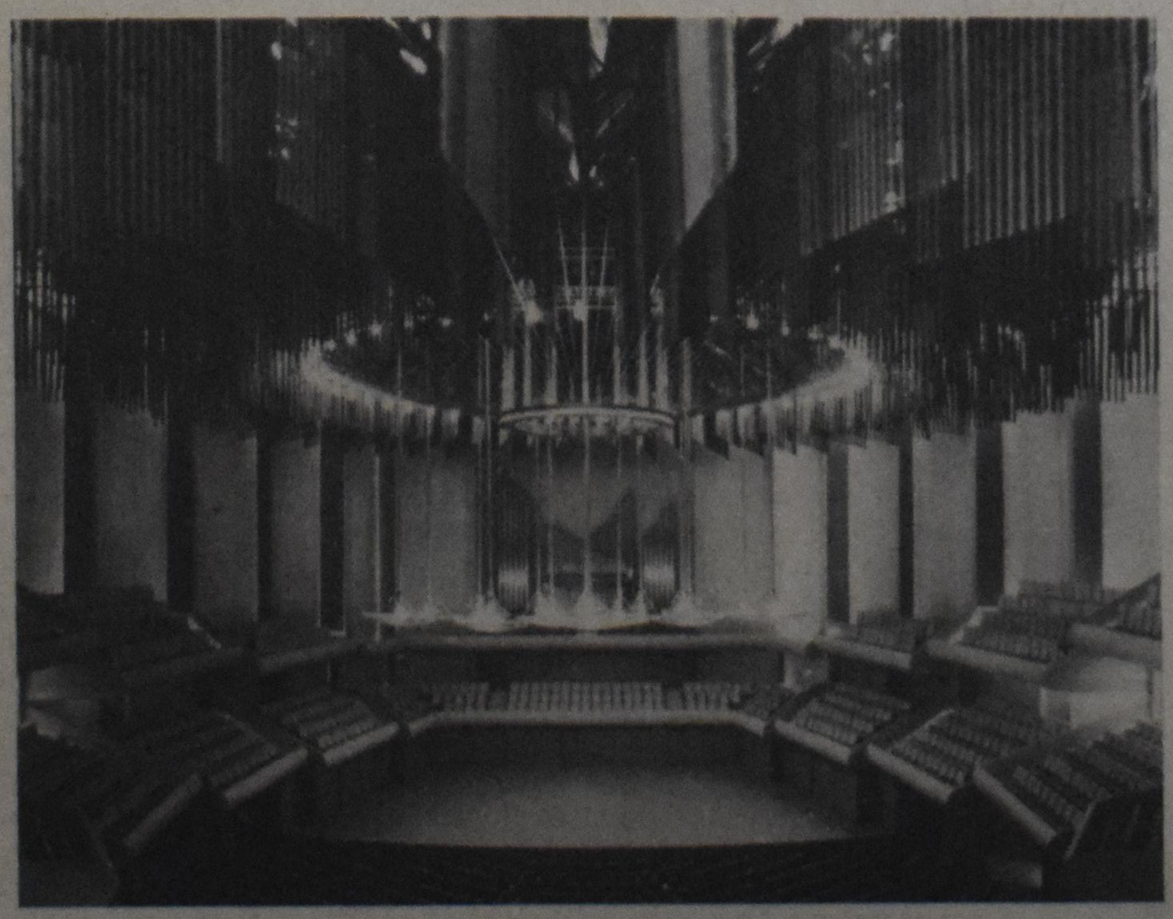
Suspended from the ceiling will be colourful banners covering an area of approximately 12,000 quare feet which will not only enrich the interior of the hall but will also enable the acoustics to be varied.

"The central feature of the ceiling will be a circular tension ring with highly polished radiating cables illuminated to provide a dramatic sunburst pattern. The elements of ceiling, walls and seating are used to create an internal, unified geometry," Mr. Haldenby points out.

The main lobby surrounds the auditorium and provides views of the surrounding city and the park through the glass canopy and the lower lobby opens to a sunken landscaped court.

"The use of heat pumps will make the heating and cooling so efficient that even in the dead of winter recovery of heat will be about 80 per cent of the amount produced. To put it another way, in the coldest times, the New Massey Hall will only be using 20 per cent of the heat energy of a normal building of the same size," he added.

Height of the auditorium is 80 feet; width 136 feet and depth 152 feet. Outside dimensions of the total building are 240 feet wide and 320 feet long.



The view of the interior model for Toronto's New Massey Hall provides an excellent feeling for the intimacy which will be a feature of the new concert hall. Designed to be acoustically among the world's finest, the $34 million hall, inside and out, will also be highly pleasing to the eye.

ANNE HUTTEN

If there's a prettier sight than the Annapolis Valley on a sunny autumn day, I have yet to see it. Standing by the mailbox I take a long, loving look across the still lush pastures dotted with Holsteins, past the woods now showing hints of color, over the few smoky trails indicating the urban corridor that includes Kentville and other towns, and up to the South Mountain beyond. The air is crisp on my bare arms now; soon the nights will turn frosty, painting the MacIntosh and other apples a bright red. Most of the winter grain was combined a long time ago;silage corn is yet to come.Potatoes are being dug at full speed with huge orange machines combing the land for the tubers used on the table or in chips.There is a generous bounty of pears, plums, peaches, and even nectarines, although our damp climate and brief growing season make this a marginal crop.

U-Pick operators are welcoming customers in large numbers. One farmer near here has twenty varieties just for the town and city folk who want the fresh air, good prices and high quality offered in this way. On busy days he almost needs traffic cops to keep the line of cars straight. Hunters are oiling their rifles and stocking up on bullets, hoping for a good season, knowing farmers resent them and would rather preserve their stocks of pheasant and deer. "No Trespassing" signs are being posted in increasing numbers as landowners realize they can be held legally liable for the hunters or snowmobilers who get hurt on their territory. Schools are making special arrangements with those students who want time off to help in harvesting the crops. Processing plants work long shifts, churning out cans of fruits and vegetables by the thousands each day.

Fall here is largely an agricultural affair. Any shopkeeper or machinery dealer will tell you the economy is based on farming. All depend on the fragile income generated by the soil. And the farmers themselves on Whom do they depend?

• • •

During the first week of September, Halifax hosted the eighth World Fishing Exhibition, the first large international fair ever to be held in the province. Industrial and trade fairs, the show's promoters from London, England, seem well pleased with the tremendous response which the event received. Attendance rose to 17,000 over the Labor Day weekend, a figure which astonished most of those involved in the planning and execution of the fair. During several days when the exhibits were closed to the general public, buyers from all over the world met with the exhibitors, representing some 38 countries. Large and small business transactions took place, as the very latest in fishing technology caught the eye of those who use it. Some exhibitors had difficulty keeping their supplies in the booth long enough for the fair to end; buyers wanted to take it home with them.

A Norwegian spokesman mentioned the possibility of his country selling used trawlers to Canada. Norway, too, is having a shortage of fish, due to the strict quotas now established on the international fishing grounds.

The exhibition has shown that Halifax has the facilities for such an event; and leaders across the province are calling for more such fairs or shows as a boost to the economy. It has also sparked a renewed interest in fishing as an industry.This maritime crop has the potential of becoming a major source of employment, an important feature in a province with 10% unemployment. But there are serious gaps to be filled before the industry can really get moving. Besides the obvious need for better boats and newer technology, there is a crying need for more processing plants around the coastline. One recent Maritime story told of the dumping of millions of pounds of fish, just because there was no place to process and store it. Markets to foreign countries need to be developed. Much of this is beyond the scope of individual fishermen, or even of smaller companies. The government will have to get into the action, one way or another. Any boost to farming, fishing, mining or lumbering would benefit all the workers in the Maritimes.

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YOUTH PAGE

Boys Choir tours Europe

VANCOUVER — Dozens of boys and young men come to the British Columbia Boys Choir to audition each year.

This year, the choir came to Brent Assink, who did not even apply to be in the choir, to offer him the position of accompanist and singer.

The Dordt College senior choir toured Europe from June 22-August 4 with the 25-voice choir, under the direction of Donald Forbes of Vancouver, B.C. Dordt alumnus Jerry Vander Pol of Seattle, Wash., recommended Assink to the conductor. Assink is from nearby Lynden, Wash., the son of Mr. & Mrs. Ben H. Assink.

The singers, well-known in Europe because of previous tours, gave 6 concerts and appeared on television and radio in the Netherlands; they also toured Paris, Berlin and Brussels.

After rehearsing in Vancouver June 8-21, the choir arrived in Amsterdam June 22 and headquartered themselves in a former monastery in Holland. From there they toured in Volkswagen buses.

The choraliers, aged from 7 to 24 sang all the soprano and alto parts in addition to traditional tenor and bass lines. Before their voices change, young boys produce clear, ringing soprano and alto tones. Brent sang second tenor when not accompanying the group.

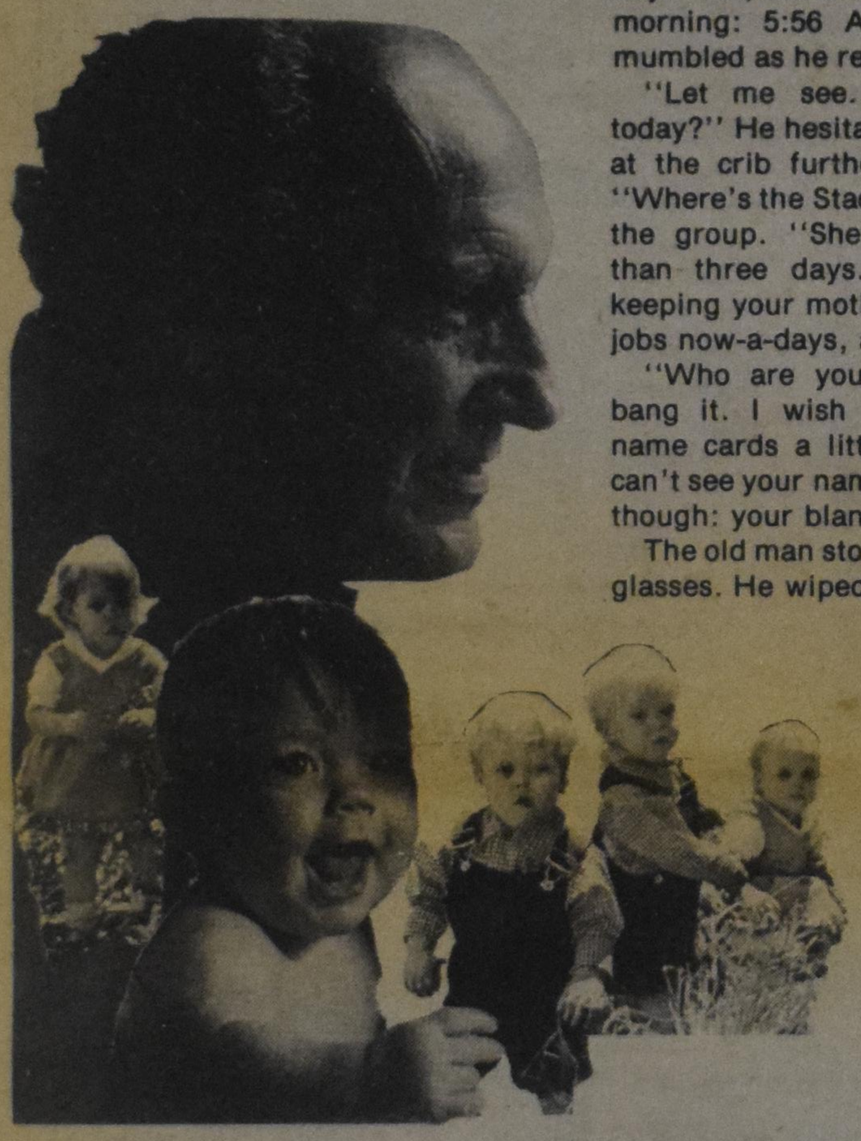
The choir sang selections from Mendelssohn's "Elijah", a mass by Michael Haydn, several Dutch songs and a negro spiritual.

Assink majored in music and business at Dordt. He sang baritone with Dordt's Concert Choir in a tour in March through Alberta, South Dakota and Minnesota.

In February he gave a piano recital, the culmination of his studies under Dordt Instructor Garrett Allman, Noel Magee, associate professor of music at Dordt and Mrs. John Helder of Lynden. He serves as a regular organist in two of Sioux Center's churches.

Assink graduated from Lynden Christian High School in 1973.

The Prophet



by Jenny Hogewoning

Miss Hogewoning is an 18-year-old student from New Westminster, B.C.

The old man stood before the window. The wrinkles deepened around his eyes as he stared. His body, slumped with his seventy-eight years, leaned heavily on the worn cane under his hand. His head bent lower as he came nearer to the glass. He stayed silently looking into the faces of the future generation that lay sleeping before him.

The staff of the maternity ward knew the old man well. He came almost every day. For him the strict rules of the hospital were meaningless. He would come in through the emergency entrance and climb the four flights of stairs to the children's floor - leaving the elevator to journey alone. He would pass by the desks and signs stopping only when he had reached the display window behind which the newborns lay.

The old man came to know each child in the few days that it lived behind the pane. The days-old eyes never looked back into the tender aged ones of the old man. He didn't expect that they would - not yet. Every day there were new babies born. He was glad. There would be a lot of the new generation - there'd have to be a lot since their battle would be the worst ever.

"Good morning, children." He greeted them in the same way every day. "Ah, Wilson baby: boy. Born this morning: 5:56 AM." The old man mumbled as he read.

"Let me see. How are you all today?" He hesitated and looked hard at the crib furthest from the glass. "Where's the Stacey baby?" he asked the group. "She wasn't here more than three days. They sure aren't keeping your mothers long from their jobs now-a-days, are they?"

"Who are you back there? Darn bang it. I wish they'd make those name cards a little easier to read. I can't see your name. You're not a girl, though: your blanket is blue."

The old man stopped and took off his glasses. He wiped them on the corner of his yellowed silk shirt. There was a circle of moisture on the window where he had breathed: he rubbed it off with his brown, woolen sweater sleeve.

Again he stared at the name card.

"Now I see. Grimsley; boy; 8:53 AM; six pounds-six ounces. That makes four boys and five girls. Nine. Good."

The old man rose and turned towards the admittance desk. The nurses ignored him as best as they could. As the old man reached for the chair he had come to get, a new nurse approached the desk. Familiar with the rules of the hospital but not the old man, she made it her duty to tell him he was in restricted territory. She moved swiftly towards him. Behind the desk, another nurse recognized the intentions of the strange nurse.

"May I help you?" She almost shouted the question.

The new nurse leaned nearer to the man. "I think the nurse there is calling you." She spoke too loudly yet the old man didn't even lift his head to her.

"No. I'm talking to you," the desk nurse said quietly. "leave the gentleman be. He's a personal guest of mine. The authorities know of him."

The young nurse, feeling somewhat humiliated, dropped the papers she'd held on the desk, mumbled the message she'd come to deliver, and turned to go, sneering at the old man as she passed him.

He set the chair before the glass and himself in the chair.

"There are three of you who don't know me. Some of you might not see me again after today. Listen closely to what I say, it will help you later on."

He sighed loudly and wiped his mouth with a huge red handkerchief that he pulled out of his pocket.

"You, my friends, are warriors. The battle in which you will fight is to be the worst of all time. You were chosen to be born among the fighters so you must be strong; a weak warrior is worthless."

A tiny pink blanket rumpled as the little girl yawned and stretched in her crib. She'd heard this story twice before.

"This battle....its not like any I've been in, and, believe me, I've seen many. No, its the battle that we've heard of since Christ's death. I'm telling you so you'll know and so you won't be scared and run when the time comes for you to be strong. We've been warned of it; your generation will fight it." He spoke softly, yet the nurse at the desk could hear the drone of his voice as it carried down the hall.

"A long, long time ago God promised the world that He'd send His Son to redeem the sinners. Well, Christ came to the earth just as His Father said He would. We killed Him. But God still loved us so He made another promise - that Jesus Christ would come back again and this time He would destroy sin and the devil and all His children would live on a new earth."

"People began hoping for the second coming as soon as Christ went back to heaven. The Lord didn't come back as soon as the people expected, though. They never discouraged; they preached and spread His Word. They knew He'd come soon; they were ready.

"The Bible tells us how it will be before Jesus comes. There will be wars between God's people and God's enemies. Such wars have taken place for many years. Earthquakes at that time will be many; earthquakes at this time are many. Everyone will know of God before Christ comes - even though many do not follow Him, most of the people of the earth do know of our God."

The old man, completely involved in his story, didn't notice the nurse standing behind him. She watched as his mouth trembled and his body shook. She saw his eyes soften only to harden seconds later in rage. She listened - frightened by his earnestness. This was her first day here and she hadn't heard his talk before.

"And the devil will be mighty in his anger." His eyes burned as he continued. "He knows that he will be destroyed. He will try to get God's people into his army. We will have to be strong and stand up to the devil for the Lord. His army, God's enemies, will mock you for what you believe - they will persecute you. God is on our side and we will win."

The old man rested, letting all he had said sink into the minds of the tiny blue and pink bundled babies before him. The nurse behind him shuddered.

"You'll be in God's army," he continued, "all of you. In a few short years, I'll die and go to Heaven. I want to see you all on the new earth later on. Your names are written in my big book. I'll remember you while I'm up with God and you're down here fighting for Him. You're strong. We, my generation and I, withstood many hardships; we were strong enough to come through with God's help. You will be stronger than we were for your trial is harder than ours. With the Trinity on our side, how can we lose? It won't be easy for you or for us up in Heaven but we must stay together and stand up for the Lord."

The old man had risen in his excitement. His cracked voice filled the hallway. The nurse behind him stood wide-eyed against the wall. All what he said she knew - never had it struck her so harshly.

"I'm old," the old man sank back into his chair slowly, "and I won't do any good fighting. All I can do is prepare you for what you'll have to face. I know you don't understand me now; your parents will explain much of it later. Remember this - your only weapons will be your faith in God and your love for Him and His undying love for you. You won't need a uniform - everyone will recognize you as a Christian. Don't fear the end of the world - be glad that it is coming in your time and rejoice in knowing the devil will be destroyed."

The old man rose and turned, dragging the chair back to its place. Past the nurse still silent on the wall, past the desk nurses he moved down the hall. His cane clicked as he vanished from sight. The young nurse listened until he had reached the bottom step. She walked over to the window and stared at the little soldiers resting and waiting for The Day. She wondered if the old man realized that most of these babies were of faiths other than Christianity. She decided that he had meant his speech for all God's children - regardless of their different practices and worship laws.

The old man came back almost every day for eighteen months. The young nurse who had first heard this story with the Wilson baby saw him come many times. She listened to him whenever she could escape her duties. She realized that what the other nurses said about him was true - he was probably senile. She prayed that she would be as wise in her senility as he was in his.

When the Wilson baby was just over one-and-a-half-years-old the old man went to Heaven with his long list of names of infant warriors. The children to whom he had spoken never realized, until much later, what he had been talking about.

Ik zal er maar in berusten

Het leven kan soms erg moeilijk zijn. De teleurstellingen worden Gods volk niet bespaard. De psalmen in de Bijbel spreken daar vaak over. Soms zegt iemand: ik was nijdig op de dwazen ziende der goddelozen vrede. er volgt dan later: totdat ik in Gods heiligdommen inging en op hun einde merkte. Gods kinderen komen wel weer waar ze wezen moeten, maar soms maken ze een gevaarlijke omweg. Het kan ook voorkomen dat iemand, bedolven onder de moeilijkheden, geen uitweg ziet en ook niet meer hoopt op een gewenste oplossing, en dan gaat zeggen: ik zal er maar in berusten.

De Bijbel spreekt ook over situaties waarin ''Gods hand zwaar op ons ligt'', soms dag en nacht. En soms zeiden de mensen dan tegen hun predikant, ''dominee, er zit niet anders op, ik moet er maar in berusten.''

Ik kan het op het ogenblik niet nazoeken, maar ik heb zo'n vermoeden dat het woord berusten in de Bijbel niet voorkomt. Ik vind het helemaal geen bijbels, geen christelijk woord. En als het al eens in de Bijbel voorkwam dan wellicht alleen in een oude vertaling, want je kunt je eenvoudig niet voorstellen dat het oorspronkelijke woord niet op een andere, betere wijze vertaald kan worden.

Het woord berusten is zo'n apatisch woord. Een woord dat uitdrukt: ik kan er nu eenmaal niets aan veranderen, Gods hand drukt mij neer, ik moet me er maar bij neerleggen, en me er helemaal aan overgeven, en berusten. Mijn vrouw zegt: het staat wel in de psalmen, ''Berust in 's Heren welbehagen, Hij doet welhaast uw heilzon dagen. Uw hoop herleev' naar Zijn gebod, mijn redder is mijn God.'' Dat is Psalm 43. Gelukkig hadden we ook nog een nederlands psalmboekje, en ja, dat is het antwoord van Psalm 43:5 ''Mijn ziel, hoe treurt ge dus verslagen, wat zijt g'onrustig in uw lot.''

Als predikant ga je dan natuurlijk dadelijk vragen naar de oorspronkelijke tekst waarnaar men Psalm 43 berijmd heeft. Nu, je hoeft er niet eens het Hebreeuws op na te kijken, je ziet het direct als de nederlandse vertaling van Psalm 43:5 leest: wat buigt gij u neder, o, mijn ziel, en wat zijt gij onrustig in mij? Hoop op God, want ik zal hem nog loven, mijn Verlosser en mijn God!

U ziet het wel, er is geen sprake van berusting, eerder het tegendeel: ik zal mijn God NOG loven! Ik hoor er iets in van dat prachtige vers uit Habakuk: al zou de vijgeboom niet bloeien, er geen opbrengst aan de wijnstokken zijn, de vrucht van de olijfboom teleurstellen; al zouden de akkers geen spijs opleveren, de schapen uit de kooi verdreven zijn en er geen runderen in de stallingen zijn, NOCHTANS zal ik juichen in de Heer, jubelen in de God van mijn heil.

Het is jammer om het te zeggen, maar - al hebben we het nog zo vaak gezongen - dat woord ''berust'' in 's Heren welbehagen is niet een goede weergave van wat de dichter van Psalm 43 bedoelt. Ik dacht ik moet maar eens even kijken in het nieuwe ''liedboek voor de kerken'', dat ds.Gilhuis, u weet wel, de auteur van ''Hoe dichter ik nader'' en ''Terwijl ik nog ben'', mij onlangs toezond. Nu, als je daar Psalm 43:5 leest dan hoor je wat anders. Dat klinkt veel schriftuurlijker. Dat vers luidt nu als volgt: Mijn ziel hoe zijt ge zo verslagen? Mijn hart, wat kwelt gij u zo zeer? Vertrouw op 's Heren welbehagen. Hij doet weldra de morgen dagen. Ja, ik zal zingen tot zijn eer: mijn redder is de Heer.

U ziet het, geen doffe berusting, omdat God nu eenmaal alles doet naar Zijn welbehagen, waar wij nietige mensen toch niets aan kunnen veranderen, maar een vertrouwen op dat welbehagen, een hopen op Gods genade, en zekerheid dat we altijd, in al onze nood, in de hand des Heren zijn, en mogen weten dat Hij ons niet begeeft noch verlaat. Het woord berusten drukt eigenlijk uit dat een mens het helemaal niet met Gods wijze van handelen eens is, hij heeft zich er maar bij neergelegd in een zaker fatalisme, uitdrukking gevend aan de gedachte: ik kan er toch niets meer aan veranderen.

De Bijbel wekt ons op - een heel boek, dat van Job is er aan gewijd - om met alles voor Gods aangezicht te komen, om al ons verdriet, al onze beproevingen, alles wat ons deert aan de Heer, onze Hemelse Vader, bekend te maken en te zeggen met de dichter van Psalm 10: Gij ziet het immers, Gij aanschouwt de moeite en het verdriet, opdat men het in Uw hand geve! Dat is wat anders dan berusten. Dat is wat anders dan in je hart eigenlijk wel erg protesteren, maar toch helemaal niets zeggen tegen je Hemelse Vader, die - dat weten we heel goed - toch de hele wereld in Zijn handen heeft en '' niet laat varen de werken Zijner handen.''

J.VanHarmelen

LEZERS SCHRIJVEN

Geachte Redactie,

Sommigen onder ons nemen de Heilige Schrift niet meer serieus. Sinds de dagen van Geelkerken in 1926 bedreigt dit grote gevaar de Gereformeerde Christenheid. Steeds leest men van personen die ontkennen dat de slang in het paradijs zintuigelijk heeft gesproken.

Een listiger aanval op de Heilige schrift kan ik me niet indenken. Wanneer men de Bijbel op deze manier gaat ondermijnen, wat blijft er dan over van de waarheid der Schriften? Als de slang in het paradijs niet heeft gesproken, hoe zit het dan met de ezel van Bileam? En met het verblijf van Jona in de vis? Is het eigenlijk zulk een groot wonder dat het hoogstbegaafde wezen in Gods schepping, de Satan, in combinatie met het meest ontwikkelde dier, zich aan Eva verstaanbaar kan maken? Waren de andere wonderen in de Bijbel beter te verklaren?

Ik kan het niet anders zien dan dat men hier bij het begin van de geschiedenis der mensheid een feit disputabel stelt om daarmee de hele Heilige Schrift, hetzij bewust of onbewust, haar betrouwbaarheid te ontnemen. Om als het ware met een breekijzer de weg te banen waardoor de Bijbel als Gods openbaring op een wankel voetstuk komt te staan.

Laten we allen front maken tegen elke aanval op de Schriften omdat zij het enige fundament zijn waarop ons geloof is gebouwd.

Laten we eendrachtig zeggen met de Reformateur Luther: ''Het Woord zullen ze laten staan.''

John van Dijk
Surrey, B.C.

HET LIED VAN DE BOMEN

Leven als de bomen,
trouw en aardsgezind,
bij het water wonen,
leven van de wind.

Hemelhoog geloven,
leven uit één stuk,
ademnood te boven,
onverdeeld geluk.

Leven als de bomen,
God heeft hen geplant,
leven om te loven,
leven uit Gods hand.

Op de lente hopen,
weten van de herfst,
dromen van de zomer,
leven dat niet sterft.

Toevlucht voor de vogels,
schaduw, onderdak,
huis van mededogen,
liefde wijdvertakt.

Leven als de bomen,
zingen voor je God,
levenslang geloven,
vaste voet aan grond.

Hans Bouma
uit: De aarde van Gods dromen
uitgave: Meinema, Delft

De Zondag

de zondag
is de lach van God
die over alle dagen straalt
de lente
van zijn Koninkrijk
met bloemen die op springen staan

de zondag
is des Heren feest
waarop Hij al zijn kinderen wacht
de eerste
van de nieuwe week
heeft Hij de mensen toegedacht

de zondag
is een goed begin
het hele werk heeft God gedaan
kom mensen
vier van harte feest
de Heer is er voor opgestaan

de Wekker, 24 juni, 1977

Ik heb vannacht gedroomd

Ik heb vannacht gedroomd, o Heer,
dat alle mensen lachten
en onbekommerd, onbezorgd
de nieuwe dag verwachtten.

Ik heb vannacht gedroomd, o Heer,
dat velen bleven rusten
en dat mijn buurman, vol berouw
zijn vrouw weer teder kuste.

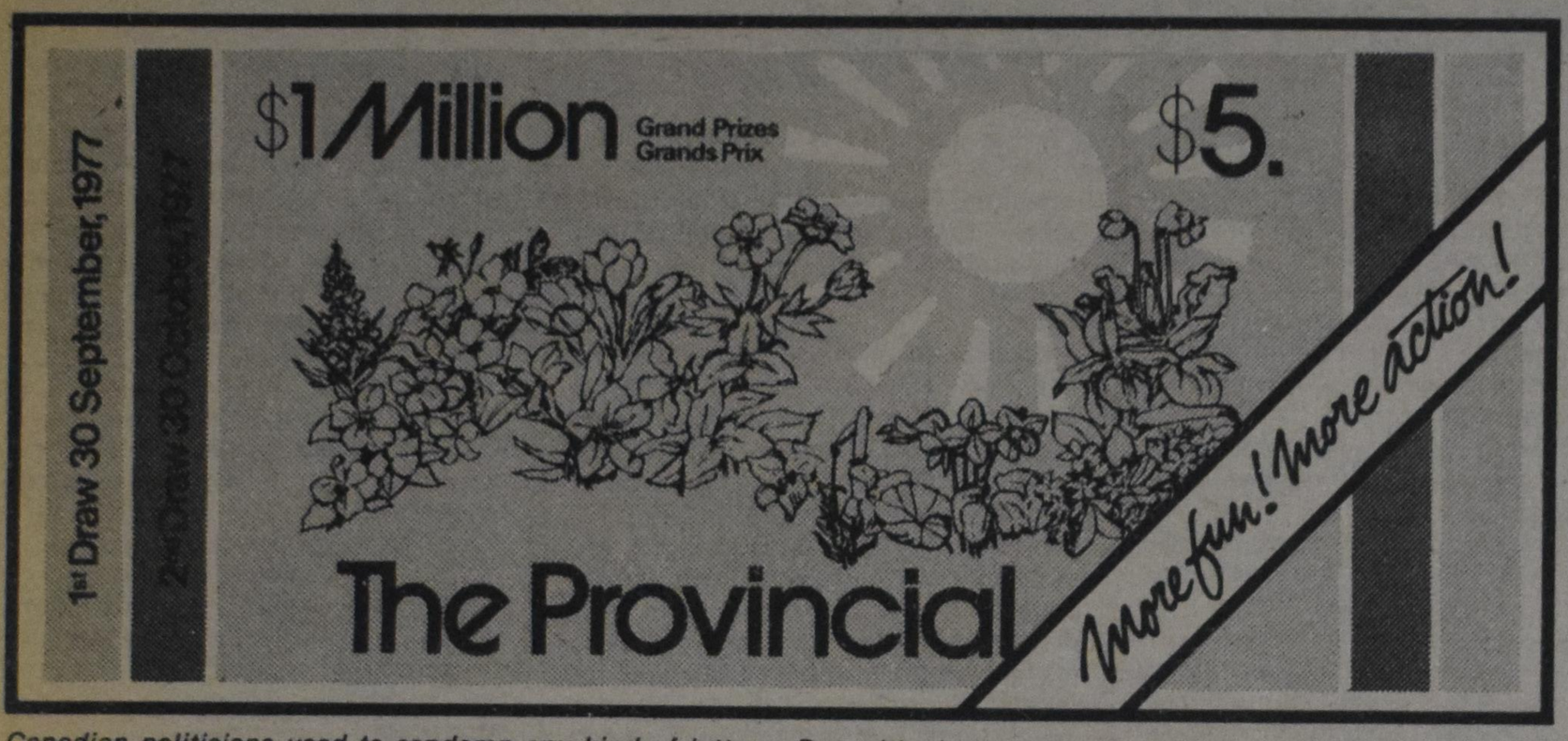
Ik heb vannacht gedroomd, o Heer,
dat alle journalisten
de waarheid schreven in hun krant
en niet meer dan dat ze wisten.

Ik heb vannacht gedroomd, o Heer,
dat op de drukste straten
de auto's stopten voor een kind
om het veilig door te laten.

Ik heb vannacht gedroomd, o Heer,
dat Rus en Yankee samen
hun wapens wierpen in een kuil
en zongen: ''Christus....Amen.''

Ik heb vannacht gedroomd, o Heer,
dat alle mensen lachten,
maar toen ik wakker werd, sprak Gij:
''Dat komt — nog even wachten.''

GOKKEN



Canadian politicians used to condemn any kind of lottery. But with the acceptance of the Olympic lottery the ball started rolling and lotteries are now part of Canadian way of life.

door Simon Kistemaker, overgenomen uit 'De Wachter' van 6 sept. 1977

Op vele manieren kan de mens gokken; een lotje uit de loterij, dobbelen, kaartspelen, bij de speeltafels, hardrijderij en kansspelen. Nu heb ik het nog niet eens over de zogenaamde kinderspelen van domino, kwartetten en 'mens erger je niet'.

Het gaat in het gokken om het wagen van een kans: iemand wil zijn geluk beproeven en er voordeel van hebben. Dus kunnen we hier niet een polis op een levensverzekering onder brengen. Ofschoon er voor de levensverzekeringsmaatschappij een zeker risico is, gaat men toch vooral met statistieken te werk.

Geschiedenis

Kansspel is niet iets dat gisteren opgekomen is. Het is iets dat sinds mensenheugenis onder alle volken gevonden wordt. In Egypte hebben oudheidkundigen dobbelstenen gevonden die dateren van duizenden jaren voor Christus. Onder de lava in Pompei, een stad die in 79 na Christus bedolven werd, heeft men speeltafels gevonden. En de Romeinse historicus Tacitus schreef in het jaar 100 na Christus dat gokken een algemene gewoonte was onder de Germanen.

Het werpen van het lot was iets dat veelvuldig voorkwam onder de mensen van het Oude Testament. Ik ga niet op alle teksten in maar verwijs even naar zulke plaatsen als Num.26:25-56, 1 Sam.10:20, 21, 1 Kron.24:5. En in het Nieuwe Testament lezen we dat de opvolger van Judas Iskariot gekozen werd door het werpen van het lot (Hand.1: 26). De wil van God werd bepaald door middel van het lot. Ik moet echter ook zeggen dat na het kiezen van de opvolger van Juda het lot niet meer gebruikt werd in de oud christelijke kerk. Althans, we lezen er niet meer over.

Praktijk

Het gokken is zo algemeen, dat men er dagelijks mee in aanraking komt.

De Reader's Digest zendt u 'sweep stakes' en in de winkels kunt u duizenden dollars winnen door een kaartje in te vullen. Gokken is zo algemeen dat de helft van de bevolking er aan meedoet. Voor de christen is het een vraag of hij een lotje uit de loterij mag trekken. Mag hij gokken, ja of nee? En als het antwoord negatief is, waarom dan niet?

Tot oktober van het vorig jaar moest de Nederlandse gokker over de Belgische of Duitse grens als hij roulette of een ander gokspel wilde spelen. Toen, na invoering van een nieuwe wet, opende Nederland's eerste casino haar deuren in Zandvoort aan Zee - en de Nederlanders schenen de gokkoorts te krijgen.

Voordat ik een antwoord geef op die vraag wil ik even met wat gegevens uit de praktijk komen, want de praktijk van het kansspel is zo vergaand dat men er de gevolgen terdege van kan zien.

In 1963 gokte men in de States in totaal een bedrag van 50 biljoen dollars; in 1968 was dit dicht bij de 90 biljoen. Deze getallen zijn natuurlijk gebaseerd op een beraming, meer niet. Dus we laten de getalen voor wat ze zijn, maar kijken naar de resultaten.

Gokken brengt psychologische en sociologische problemen voort, zodat het vergeleken kan worden met het alcoholisme. Er bestaat niet alleen een organisatie Alcoholics Anonymus, maar ook één die heet Gamblers Anonymous. Volgens de Universiteit van Michigan zijn er minstens twee miljoen verslaafde gokkers in de States; dit kan aan de lage kant zijn, want een studie van de regering beraamt dat er ongeveer 10 miljoen zijn. De verslaafde gokker leeft in een onwerkelijke wereld: hij jaagt maar één doel na en dat is de kans. Alles offert hij op aan de kans. Hij is altijd optimistisch en wacht op de toekomst. Hij schijnt niets te leren van zijn verliezen en als hij wint weet hij van geen ophouden. Hij waagt altijd grotere kansen en beweegt zich altijd in het spanningsveld van genot en pressie.

Waarom raakt iemand verslaafd aan het gokken? Het kan zijn dat hij zijn geloof hecht aan het lot; gokken wordt langzamerhand zijn religie. Sommige mensen doen het alleen om het geld; andere mensen worden bekoord door de sensatie. De gevolgen zijn soms niet te overzien, want zijn bezittingen en zijn inkomen worden aan het gokken opgeofferd. Vaak is er verlies van betrekking, schulden worden gemaakt en om de drang tot gokken te bevredigen gaat men stelen. Wat dit is voor het gezinsleven is niet te beschrijven. Ik denk hier even aan vrouw en kinderen van een gokker. De organisatie Gamblers Anonimous heeft ook een programma voor de vrouwen van gokkers. Dit programma wil de vrouwen helpen om hun echtgenoten beter te kunnen begrijpen.

Antwoord

Nu weet ik wel dat men zegt dat we al het gokken niet over een kam moeten scheren, want als je een of twee keer meedoet ben je nog geen verslaafde gokker. ''Wees niet al te rechtvaardig en niet al te goddeloos''. Maar dit kan ook worden gezegd van het nemen van een glaasje, want een gelegenheidsdrinker is nog geen verslaafde dronkaard. Natuurlijk niet.

Maar gokken tast het lichaam niet als zodanig aan. Alcohol doet dit wel. Gokken tast de geest aan en heeft met morele zaken te doen. Het behelst het overbrengen van eigendom van de ene persoon naar de andere op basis van de kans. En deze basis wordt niet geheiligd in en door de Schrift. De Schrift leert dat men voor zijn dagelijks onderhoud eerlijk en getrouw moet werken, dat men een oprechte rentmeester zal zijn van al zijn bezittingen, dat men zijn naaste lief zal hebben als zichzelf, en dat men zich door God zal laten leiden in dit aardse leven. Gokken gaat regelrecht tegen deze leer in. Daar komt nog bij dat God niet meer souverein is maar dat de kans de troon heeft bezet en zij regeert de mens.

De Schrift vertelt ons dat werken deel uit maakt van Gods schepping. De mens moet de aarde vervullen en haar onderwerpen. Werken is een uiting van onze toewijding aan God. ''En al wat gij doet met woord of werk, doet het alles in de naam van de Here Jezus, God de Vader dankende door Hem'' (Col.3:17). Door werken dienen wij God en de mens. Zonder werken zouden wij geen voedsel, geen kleding, en geen onderdak hebben. Jezus leert ons dat de arbeider zijn loon waard is.

Gokken daarentegen wil niets met werken te maken hebben. Met gokken hoopt de mens eigendommen te verkrijgen zonder er iets voor te doen. Hij vertrouwt niet op God maar op het lot. De kans regeert.

Gokken is zonde tegen het tiende gebod: ''Gij zult niet begeren....'' De gokker begeert het bezit van zijn naaste zonder die naaste lief te hebben. In feite is het zo dat er van liefde voor God en voor de naaste geen sprake is. De gokker leeft voor zichzelf en heeft zich overgegeven aan een macht die zijn leven regeert.

Er zijn natuurlijk altijd wel gevallen die niet bepaald zwart of wit zijn, en waar we niet direct een antwoord op hebben. Toch wil ik het zo zeggen, dat indien we geleid worden door de samenvatting van de wet - hebt God lief met hart en ziel en uw naaste als uzelf - dat we ook in zaken die zwart noch wit zijn, het juiste antwoord wel kunnen vinden.

Ik besluit met het woord van Paulus aan de Thessalonicenzen: ''Onthoudt u van alle soort van kwaad.'' (1 Thess.5: 22).

DE KEUS VAN 'T SMALLE PAD [48]
een vervolgverhaal door Gé Verhoog

''Kan geen kwaad,'' merkt Henk op.

'' 't Is goed dat jij met Jacoba trouwt,'' merkt Teunis wat gekalmeerd op, wat zou jij anders een zwartgallig mens worden - foei, op jouw leeftijd.''

''Houdt dit verband met leeftijd?'' valt vader in ''Luister eens, jongens: ik moet bekennen dat ik mijn hart vasthoud als ik jullie beschouw en aanhoor. Ik heb alles gedaan om jullie voor te gaan in de ernst van het geloof en de wandel met God: ik leeef in diepe gemeenschap met de Here en struikel in vele zo niet in alle dingen....Maar wat nemen jullie over van mijn voorbeeld? Hendrik is de enige, die enigszins mijn voorbeeld volgt, maar de anderen...'' Hij schudt peinzend zijn hoofd. ''Ik kan daar veel last en zorg over hebben.''

Het is even stil in de kamer. Teunis begrijpt het zo goed: zijn vader is een christen van achttien karaat, maar om dat christen zijn zo te belijden...nee, daar past Teunis voor. Is dat een blijdschap, is dat een blij belijden, is dat een stralend geloof? Een geloof van het hart dat zich onbezorgd mag voelen omdat Jezus eenmaal op Golgotha riep: ''Het is volbracht?'' Wat is de weg? De vraag van zijn leven. Hij weet, het voorbeeld van zijn zo gewetensvolle vader te moeten navolgen, maar het vreemde is, dat hij het wel eerbiedigt, maar niet kan aanvaarden. Dit weet zijn vader en het geeft hem zorg over zijn zoon.

Henk - dat is de zoon, die de inzichten van zijn vader zo eerbiedigt, dat hij als vanzelf de inzichten overgenomen heeft en deelt. Als Jacobs echter een blijmoedig meisje blijft, kan ze Henk nog wel terughouden van een levensweg zoals zijn vader bewandelt ; altijd in het donker. Wat is de weg? Het is de vraag die Verbeek zichzelf niet stelt, want als hij niet in zijn eigen levensweg geloofde, zou hij deze reeds lang verlaten hebben.

Wat is de weg? peinst Klaartje. Kobus is met zijn Hervormde opvoeding overgegaan naar de Gereformeerden en eigenlijk te licht bevonden door haar vader, maar vader heeft zelf ook de stap gezet.

''Ach, kind,'' heeft haar vader eens gezegd, toen ze dit naar voren bracht, ''wat een verschil, Kobus of ik. Kobus is een dartele jongen, die alle boterbloemetjes ziet bloeien, maar hij merkt het onkruid tussen de tarwe niet op. Wie dat eenmaal heeft gezien, kan niet vergeten, dat de boze elke dag en elke nacht er op uit is het ware geloof te verstikken.''

Wat is de weg? denkt Peter, zijn boeken dichtklappend, omdat het tijd wordt naar de zolder te klimmen en te gaan slapen. Vader is een rots, een man waar je tegen aan kunt leunen, een beschermer in de volle zin van het woord, maar hij is puur eigenwijs en onverzettelijk, als er andere denkbeelden komen. De meester is van dezelfde leeftijd als vader, maar de meester is soepeler en toch rotsvast in het geloof. Waarom kan dit niet? Hoe kunnen alle mensen op aarde hetzelfde denken? Waarom oordeelt de ene mens over de andere? Het is hem een probleem; hij heeft tijdens het rietdekken bij vader nooit een antwoord kunnen vinden in de onverbiddelijke gehoorzaamheid. Hij heeft gehoorzaamd, maar moet hij nu ook die zware geloofszaken aanvaarden? Hij schudt zijn schouders - komt tijd komt raad.

Wat is de weg, denkt moeder, stil doorbreiend. Haar man verwijt haar oppervlakkigheid, hij maakt zich bezorgd over haar eeuwig welzijn, ze weet het, maar ze kan niet anders dan God in haar leven zien als de Vader die alles vast in handen heeft en haar elke dag met Zijn gunsten overlaadt. Dit houdt niet in dat haar schouders niet gebogen zijn door de zorg die niet aflaat, maar ze kan het hoofd toch blijmoedig opheffen naar de hemel, waar altijd uitkomst is. Wie kan dan niet blij zijn?

''Wat denkt u, moeder?'' komt Teunis ineens, ''ik zie, dat u het niet met vader eens bent.''

''Hoe kom je daar bij,'' vraagt moeder geschrokken, ''ik vind het goed, wat vader zegt en doet - maar...''

''Wat: maar:'' vraagt vader.

Moeder kucht wat nerveus, dan vermant ze zich: ''Ik heb natuurlijk ook wel eens andere gedachten, maar ik probeer de rechte weg te zien in ons leven. Ik denk wel eens aan ons kind, aan Marijtje. We hebben geloofd dat de Here haar tot Zich nam en we wisten dat zij ook onder de straf lag....waarom zullen we dan kleingelovig zijn en vragen of we wel in de hemel komen? Als het kind op vijfjarige leeftijd al klaar werd gevonden, waarom zullen wij het dan niet kunnen zijn?'' Ze bijt op haar lippen - dit verdriet zal nooit ophouden.

Verbeek ziet nadenkend voor zich uit, dan zegt hij: ''Het geeft ons juist de last van de verantwoording: wij zijn de ouders en door het Verbond met God mogen wij zeggen dat ons kind in de eeuwige heerlijkheid is opgenomen - voel je de opdracht voor ons? Wie zijn wij?''

''Wij kunnen het zelf niet,'' helpt Teunis zijn moeder, omdat hij weet dat moeder nooit zal discussieren met vader, ''als u het zo ziet vader, bent u verschrikkelijk hoogmoedig! Ik geloof juist dat we het kunnen omdat God ons helpt.''

Verbeek ziet deze zoon aan. Dat moet straks kinderen leren de Here te zoeken in vreze en beven. Wat komt er van terecht? Dit alles zal tot grotere lichtzinnigheid komen, grote losheid van gedachten die zich uiten gaat in meningen die kant nog wal raken en het gevolg daarvan? Een kerk die inhoud verliest, een kerk die wankelt. Is het niet immer zo geweest, dat er verval optrad tot er weer een Reveil, een Afscheiding, een Doleantie komt?

Dwaze mensen om zo luchthartig om te gaan met het kostelijke goed, de diepe waarden die God geeft -

Wat moet Verbeek zeggen? Een grote moeheid komt in hem op; jaar in jaar uit predikt hij de leer, gaat hij zijn gezin voor en wat zal het resultaat zijn? O ja, de kinderen gaan niet de brede weg op, ze tonen ernst en tijdens de tafelgebeden voelen ze allen de hechte band van het geloof, maar o, die oppervlakkige meningen, dat gemakkelijke aanvaarden van wat God zal doen. Alsof de mens weet, wat God zal doen - ja, dat zou de mens willen! God naar zijn hand zetten - maar zo is het niet.

Ze praten de avond door over de vraag die hen allen bezielt - wat is de juiste weg, maar er komt geen gelijkgestemde oplossing en dit doet Verbeek zuchtend de bedstede opzoeken. Zijn vrouw begrijpt hem zelfs niet en eigenlijk is het haar invloed, haar schuld, dat de kinderen zo licht in het geloof zijn. Hendrik is geheel anders, maar Hendrik is van zijn eerste vrouw - de eerste bruid, die de bruidegom bij het huwelijk beloofde hem in alles te volgen en het deed. Ze kon vaak uit volle overtuiging zeggen: ''Ik heb het niet ruim van binnen, ik hoop dat de Here mij genadig wil zijn.''

Zijn tweede vrouw zegt altijd: ''De Here is mij genadig, want het staat in de Bijbel.'' O, dat verschil! Wie kan dan zalig worden?

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Verbeek heeft het gevoel, dat hij financieel steeds verder het moeras wordt ingetrokken; al zijn vertwijfeld proberen rond te komen met de schaarse verdiensten en het bijna dag en nacht werken, schijnen niet te helpen. Hij aanvaardt zijn leven uit Gods hand, wat niet wegneemt, dat hij diep gebukt gaat onder de zorg voor zijn gezin. Gods hand drukt zwaar op hem, dit voelt hij steeds opnieuw en hij moet het aanvaarden. De onprettige ervaring dat de meester Teunis gratis heeft opgeleid voor schoolmeester, dat de meester Henk gratis orgellessen heeft gegeven en Peter bijlessen zonder een cent te vragen, die ervaring ziet Verbeek niet zoals zijn vrouw die ervaart: een bepaalde vernedering, nee, Verbeek aanvaardt ook dit, omdat hij dan in elk geval niet hoogmoedig wordt en zal kunnen zeggen: Ziehier, wat ik mijn kinderen heb kunnen geven. De gesel van de armoede bewaart de mens in elk geval voor hoogmoed.

Verbeek is zelf naar de meester gegaan na het eindexamen van Teunis, al beweerde Teunis, dat hij alle dank had overgebracht. Verbeek ging zelf de meester bedanken voor zoveel goeds aan Teunis gedaan. De meester zei niet veel en Verbeek zei niet veel, maar de krachtige handdruk van deze beide mannen sprak meer dan vele woorden.

Zijn grote angst is, dat hij bij de diakonie zal moeten aankloppen. Tegelijk weet hij, dat hij dit nooit zal doen als de nood niet tot het allerhoogste punt gekomen is. Op alles wordt nog meer bezuinigd; in de stamppot, die meer dan ooit op tafel komt, zit geen reuzel of vet - het is water, wat het vet moet vervangen. Droog brood is al vanzelfsprekend, hoewel moeder het nog klaarspeelt een dun smeerseltje spek op de boterhammen van haar man te smeren: zijn werk is zwaar en hij wordt ouder. Ziek is hij nooit, hij kan niet ziek zijn, maar soms is hij wel ziek. Toch tracht hij door te gaan, want een dag thuis betekent geld gemis en wat is een dag thuis? Als hij het moet opgeven is het beslist een week dat hij niet zal werken en wie weet of de boer dan niet gaat uitzien naar een andere rietdekker...

Soms kan Teunis onzin uitslaan. ''De regering verdient massa's geld, de hoge heren en dames smijten met geld; feesten en dure huizen, personeel en rijtuigen, buitenlandse reizen en vacanties zonder eind - dat is een te groot verschil met ons, kleine luiden.''

Met toornige verbazing had vader deze zoon aangehoord. ''Wat beuzel je nu?'' vroeg hij dreigend. ''Is dat taal voor jou? Weet je dan nog niet dat de Here rangen en standen in de schepping heeft gelegd? Dat we ons daaraan moeten onderwerpen?''

Teunis had zijn schouders opgehaald. Met zijn onderwijzersakte in zijn zak durfde hij wel met zijn vader in discussie te treden. ''Ik onderwerp me graag aan rangen en standen, maar dan zou ik dolgraag de rijkaard willen zijn.''

''Waaruit blijkt, dat je onervaren en domme taal uitslaat,'' concludeerde zijn vader. ''Als het jou goed gaat, trek je je van anderen niets aan.

''Toch zou ik het sympathiek vinden, als de regering iets deed voor de arme onderdanen,'' ging Teunis voort. ''Als u een dag niet zou werken en de overheid zou een fonds daarvoor in het leven roepen, werden de rijke lui heus niet armer en wij waren grandioos geholpen''

''Schaam je,'' viel vader uit, ''de overheid is ons door God gegeven en als het mensen zijn, die hun taak niet goed vervullen, dan nog hebben wij te buigen, omdat God hen op die plaatsen heeft gesteld. Dan is een verkeerde overheid de gesel Gods over het volk en hebben we dit te aanvaarden.''

''Als ons land eens bezet zou worden door de Oostenrijkers, of Turken of Arabieren of weet-ik-welk hebberig volk nog meer, zou u dan die vreemde regering als uw overheid erkennen?'' vroeg Teunis vol verwondering.

''Ja,'' zei Verbeek, ''dat is dan de regering, die de Here over ons gesteld heeft - tot onze straf voor de vele zonden die we begaan en voorts tot het komen van bezinning. Tegenspoed is dan voorspoed.''

''Ik zou de karwats nemen en die lui zo het land uitjagen,'' verklaarde Teunis. ''Onze overheid is die overheid die door het volk is gekozen. Was dat laatste maar waar,'' voegde hij er snel aan toe.

''Wees dankbaar dat we in een vrij land leven,'' onderwees Verbeek, ''je moet deze overheid erkennen en weten, dat daar wijze mannen in Den Haag zijn, die meer weten dan wij ooit kunnen weten. We hebben hen te volgen.''

''Jawel,'' murmureerde Teunis door, ''jawel, sommige dingen doen ze wel aardig goed, maar het verschil tussen hun salaris en ons inkomen is mij te bar.''

Ook dergelijke taal maakt Verbeek onrustig: hij is zijn kinderen in alles streng principieel voorgegaan, maar hoe komen die jongens dan aan zulke gedachten? Dat is puur revolutionair - puur het ideaal van de opgekomen arbeidersbeweging, die de arbeider op de troon wil zetten en kinderarbeid wil verbieden en regelrecht tegen de godsdienst van verdraagzaamheid en gehoorzaamheid is. Hoe komt Teunis aan die goddeloze idealen? Is hij ooit te kort gekomen?

''Je praat als een dwaas,'' zegt hij kregelig, ''je hebt kosteloos een studie kunnen voltooien, je solliciteert nu naar een school - ben je te kort gekomen?''

Teunis was plotseling ernstig geworden. ''Vader, u weet deksels goed, dat ik overgelukkig ben met mijn akte en ik heb de meester uit het diepst van mijn hart bedankt - maar wij willen ook wel eens met de trein reizen en een fiets hebben en karbonade eten -''

''Teunis, zwijg!'' viel de zware stem van vader in, ''je bezondigt je! Je staat met volle hande en je wilt nog meer - dat de Here je dit mag vergeven.... Eens per jaar zit je zeker in een trein en waarom zal je een fiets kopen als je twee benen hebt om te lopen? En karbonade op tafel? Ben je helemaal dol geworden? Dat is razende overvloed, dat zou ik niet eens willen! We kunnen het geld, als we dat hadden wel voor nuttiger dingen gebruiken!''

''Maar karbonade voedt wel meer dan water in de stamppot,'' waagde Teunis nog.

Toen had zijn moeder haar zachte hand op zijn arm gelegd. ''Teunis, het past je niet zo opstandig te zijn; luister wat meer naar je vader. En wat de maaltijden betreft: jullie zijn gezond en sterk, het ligt niet altijd aan wat je eet, maar wat je aan God vraagt, Vader bidt voor het eten en wij bidden mee , we vragen om een zegen en dan - dan zal het gezegend zijn.''

Teunis zwijgt. Voor zijn moeder gaat hij door de knieen - wat zij zegt is voor hem zo aannemelijk, wonderlijk is dat. Zijn vader irriteert hem, dan moet hij opspelen en tegenspreken - hoe komt dit toch.

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CALVINIST CONTACT
99 NIAGARA STREET,
ST. CATHARINES, ONT
L2R 4L3

Notes of Thanks

BOONSTRA: Langs deze weg willen wij onze kinderen en kleinkinderen hartelijk bedanken voor de mooie giften die zij ons geschonken hebben met onze 50 jarige echtvereniging. Ook danken wij allen die de vreugde met ons hebben mee gemaakt door het zenden van vele kaarten en giften. Wij mochten samen als familie een feestelijke dag houden. Ook werden wij nog gefeliciteerd door de familie uit Friesland in een telefoongesprek. Maar boven dat alles gaat onze dank uit naar onze Hemelse Vader waar wij al die zegeningen van Hem mochten ontvangen. Wij kunnen met het vers instemmen: Tel uw zegeningen een voor een en vergeet er geen.
John & Grietje Boonstra-Betten.

VANDERIET: With thanks to the Lord on September 2, 1977 we could celebrate our 40th wedding anniversary with those that we love. By way of this note we wish also to express our sincere thanks to all our friends who otherwise conveyed their good wishes. Praise the Lord!
Casper & Catherine Vanderiet, Toronto, Ont.

VANDERZWAN: Cor & Marie Vanderzwan sincerely thank their children, relatives and friends for the good wishes, flowers, letters and cards sent to them on their 40th wedding anniversary. Above all we thank God Who has been with us in all those years and has blessed us so abundantly.
St. Catharines, Ont., 250 Lake St., Apt. 402.

Births

DEVRIES: Henry & Joyce Devries are very happy to announce they have been blessed with another precious gift from God. WENDY RENEE was born on August 30, 1977. She is a little sister for Juliann, and a granddaughter for Mr. & Mrs. Clarence Devries of Bradford, and Mr. & Mrs. Peter Guetter of Fenwick. Greatgrandparents are Mr. & Mrs. John Guetter of Clinton and Mrs. M. Veldhuis of Burlington.

SANDINK: With thankfulness to our Lord, the Creator of life, and with great joy we are happy to announce the birth of our daughter JEANNETTE CHRISTINA, 8 lbs.1 oz. on September 5, 1977. A sister for Shawn. 19th grandchild for Mr. P. Hamstra, Strathroy, 11th grandchild for Mr. & Mrs. H. Sandink, Burlington.
John & Tina Sandink (nee Hamstra) 80 Milliner St., Stathroy, Ont.

SEINEN: Let us together praise God for His gift to us, our daughter JANNA ELIZABETH. Born on August 15, 1977. She joins her brothers, Jeremiah and Nathan, and her parents, Bert & Janna (nee Diemer) Seinen at 4701 Hamer, Terrace, B.C.

Births

STRUYK: With thanks to God our Creator we joyfully announce the birth of our daughter, JENNIFER LYNN, on Sept. 10, 1977. A new sister for Karen & Teresa. Con & Janice Struyk (nee Schilstra), R.R. # 1, Troy, Ont. L0R 2BO

VANDERSLUIS: Ray & Theresa (nee Ennema) thank God for entrusting to our care another child, RACHEL MARIE, on Sept. 3, 1977. A sister for Sarah and Danny. Proud grandparents are Mr. & Mrs. E. Ennema and Mr. & Mrs. Kl. VanderSluis. 137 Chippewa Dr., Chatham, Ont. N7B 2B3.

VANDERVINNE: With thanks to God, the Giver of Life, we announce the birth of our daughter AMY ELIZABETH, born September 2. Parents: John H. and Gretchen vander Vinne . A sister for Lisa and Jason. Grandparents: Mr.& Mrs. F. Smids and Mr.& Mrs. H. vander Vinne. Address: 430 Kingston Rd., Pickering, Ont. L1V 1A4.

Marriages

BUIKEMA—KAMINK: Mr.& Mrs. Wiebrandt Buikema of R.R. 1, Cherry Valley, are pleased to announce the marriage of their daughter DENA to BILL son of Mr. & Mrs. D. Kamink, R.R. 2, Consecon, Ont. The wedding ceremony will take place DV on Saturday, October 8, 1977 at 7:00 p.m. in the Chr. Ref. Church of Bloomfield, Ont. Rev. J. Kuipers officiating.

KUYVENHOVEN—HIEMSTRA: Mr. & Mrs. Hans Kuyvenhoven of Wingham, Ont., and Mr. & Mrs. Henry Hiemstra of Listowel, Ont., announce with joy the marriage of their children WILMA and JAKE . The ceremony will take place DV. on Saturday October 8, 1977 at 3:00 pm. in the Lucknow Chr. Ref. Church, Rev. Andrew Kuyvenhoven officiating.
Psalm 33:22''Let Thy stedfast love, O Lord, be upon us, even as we hope in Thee.''
Future address: 109 Victoria St., Wingham, Ont.

STEGENGA—SCHONEWILLE: Believing that marriage is ordained of God, Mr. & Mrs. R. Stegenga of RR.3, Jarvis, Ont. are pleased to announce the marriage of their daughter JUDITH to RAYMOND SCHONEWILLE, son of Mr. & Mrs. F.A. Schonewille of Toronto. The wedding ceremony will take place, the Lord willing, on Saturday October 8, 1977 at 11:00 am. in the Ebenezer Chr. Ref. Church of Jarvis, Ont. Rev. R.A. Hartmans of Toronto officiating. Future address: c/o Adjala Acres, RR #1, Colgan, Ont.

THALEN—HAAN: Mr. & Mrs. Morris E. Thalen of Sardis and Mr. & Mrs. Casey J. Haan of Sardis are pleased to announce the forthcoming marriage of their children FREDA and DAN. The ceremony will take place D.V. on Friday, September 30, 1977 at 7:30 p.m. in the First Chr. Ref. Church of Chilliwack, B.C. Rev. G. Hogeterp officiating.

ZWART—HAGGAR: Mr. & Mrs. Peter Zwart and Mr. & Mrs. Ron Haggar of Grimsby, Ont. are pleased to announce the marriage of their children RICHARD and CHERYL. The wedding will take place on Friday Sept. 30, 1977 at 7:00 p.m. in the Mountainview Chr. Ref. Church of Grimsby, Ont. Rev. J. Van Weelden and Canon W. Elgin officiating.
Future address: 294 Guelph Line, Apt. 102, Burlington, Ont.

Marriages

VANDERPLOEG—VOOGD: Mr. & Mrs. C. Vander Ploeg and Mr. & Mrs. J. Voogd are pleased to announce the forthcoming marriage of their children ANNETTE and BRIAN. The ceremony will take place D.V. October 8, 1977 at 4:00 p.m. in the Immanuel Chr. Ref. Church of Brampton. Rev. M. Greidanus officiating.

VEENEMA—DONKER: Mr. & Mrs. L. Veenema, Dundas, Ont. and Mr. & Mrs. W. Donker, Fenwick,Ont.are pleased to announce the forthcoming marriage of their children BARBARA & JOHN on Friday Sept. 23, 1977 at 7:00 p.m. in the Chr. Ref. Church of Grimsby. Rev. J.W. Van Weelden officiating. Future address: 20 John St., Apt. 109, Grimsby, Ont.

Anniversaries

Baarn 1942 Smithville 1977
With joy and thankfulness to our Lord, we have celebrated on September 4, 1977, the 35th wedding anniversary of our parents

DIRK & TRIJNTJE GEERLOF
nee Leijen

Ps. 6:1 ''Truly my soul waiteth upon God: from Him cometh my salvation.''
We pray that the Lord will continue to be with them throughout the future.
Calgary,Alta—Hank & Nelly Geerlof: Derek, Stephen, Beverly
Stoney Creek,Ont.—Mary & Henry Veenstra: Gerry, Tina-Lynn and Ida-Mae
At home — Carolyn

Rotterdam Wilmot
1937 1977
Op 9 september, 1977, D.V. hopen onze lieve ouders en grootouders

CORNELIS PAULUS KAPTEYN
en
JANNETJE KAPTEYN-Rupke

te gedenken dat zij 40 jaar geleden in het huwelijk traden.
Wij danken de Here voor Zijn liefdevolle leiding en trouwe zorg gedurende hun huwelijksjaren, en ook dat Hij in hun ons zulke fijne ouders heeft geschonken.
Wij bidden dat de Here hen nog vele jaren in gezondheid voor elkaar en voor ons mag sparen.
Ottawa,Ont.—Piet & Hester Kapteyn: Paul, Jimmy, Peter, Julie
Holland,Mich.—Andy & Anne Woudstra: Jonica & Kristy-Anne
Truro,N.S.—Chris Kapteyn
Crapaud,P.E.I.—Gerard & Mary Visser
Ottawa,Ont.—Fred & Jane Wissink: Frederik

St.Anna Parochie Brampton
1947 1977
With joy and thankfulness to God we hope to celebrate, the Lord willing on October 16, 1977 the 30th wedding anniversary of our parents and grandparents

CORNELIS VANDERPLOEG
and
RINSKE VANDERPLOEG
nee Walburg

We pray that God will continue to bless them and keep them in His care. Their thankful children and grandchildren:
Brampton—Leo & Diane Gallant; Ricky, Lisa, Leanne
Collingwood—Stan & Shelia VanderPloeg; Tammy, Brian, Steven
Aylmer—Andy & Anne Vander Ploeg; Michael
Hamilton—Jacqueline & John (engaged)
Brampton—Brian & Annette Voogd
John VanderPloeg
Joanne VanderPloeg
Frances VanderPloeg
17 Kingsmere Cres., Brampton, Ont.

Anniversaries

1937 1977
Op Donderdag 29 september, 1977 D.V. hopen onze geliefde ouders en grootouders

EVERHARDUS ANTHONIE KLEIN
en
JANNETJE KLEIN -Stolk

te herdenken dat zij 40 jaar geleden in het huwelijk werden verbonden.
Ps. 103:1 berijmd.
Dat de Here hen nog lang voor ons en elkander moge sparen is de wens van hun kinderen:
Kamloops,B.C.—Han & Corrie De Vries; Harry,Roy,Janet,Kevin, Wesley,Lisa
Pointe Claire,Que. —Jan&Ymkjen Dykstra; Everett,Martin,Vincent, Wilfred
Vancouver,B.C.—Marrianne Klein
4880 Millette, Apt. 3, Pierrefonds, Quebec.

October 17
1952 1977
The children of

HENK SNIPPE and ALI SNIPPE
nee Visscher

would like to thank the Lord for giving our parents 25 years of marriage. May they have many more to come.
Joyce & Jack Luimes
Greta, Marilyn, John, Diana, Albert
P.O. Box 670, Vars, Ont.
Wedding Text: Ephesians 4:3
Open house at Bearbrook Hall, Friday,October 21,1977 at 8:00p.m.
Bearbrook, Ont.

Laat 's Heren lof ten hemel rijzen, hoe goed is het om God te prijzen.
Met grote dankbaarheid aan de Here voor onze ouders, hopen wij zo de Here wil met onze geliefde ouders, groot en overgrootouders

KLAAS WINTERS
en
WILLEMINA H. WINTERS
nee Jaspers

11 october 1977 hun 65 jarige huwelijksdag te gedenken.
Dat de Here U verder nabij zij is de wens van Uw dankbare kinderen.
Ommen—Arend & Anne Winters
Alliston—Jan & Alie Winters
Urk—Andries & Riek Kaptijn
Hardenberg—G.Jan & Fenna Winters
Minesing—Leen & Margje Noordegraaf
Ommen—Klaas & Riek Winters
Jan & Frederika Welleweerd
Derk & Jantje Winters
Hendrik Winters (vrouw Hennie overl. Jan.1977)
Hendrik & Mien Martens
Dedemsvaart—Henk & Lies Houtman
Lemele—Gerhard & Dien v.d.Linde
hun dankbare 61 klein- en 57 achter klein kinderen.
Hessel Mulerstraat 43, Ommen, Holland.

Vriezeveen 1937 Edmonton 1977
With joy and gratitude to God, we hope to celebrate with our parents and grandparents

JOHN & DINA SNYDER
nee Noppers

their 40th wedding anniversary on Sept. 5, 1977 D.V.
''The Lord is my banner.''
Edmonton—Hank & Rita Snyder; Janet, John, Rick, Hank William
Terrace,B.C.—Teresa & Imco Hoekstra; Jim, Dianne, David, Brian, Linda
Burnaby,B.C.—Alice & Ed Veltkamp; John, Chris, Jennifer
Edmonton—Grace & Russ Mundy; Nita, Lianna, Glen, Gary
John & Coby Snyder; Allan, Jason, Andrea
Joanne & Tom Armstrong; William, Tony, Dionne
Rudy Snyder
4216-104 Ave., Edmonton, Alta.

Anniversaries

Biggekerke Trenton
1937 1977
With joy and thankfulness to God we hope to celebrate,the Lord willing on Sept. 29 ,1977 the 40th wedding anniversary of our dear parents and grandparents

DANIEL KOETS
and
NEELIE KOETS nee Heemskerk

It is the Lord who goes before you, He will be with you and He will not fail you or forsake you, do not fear or be dismayed. Deut.31:8
Congratulations, Mom and Dad!
Sam & Emie Koets
Sikke & Nellie Smit
Adrian & Mary Koets
Dan & Pat Koets
Richard
And 8 grandchildren
Open house will be held on Saturday Oct.1, 1977 at the Ebenezer Christian Ref.Church Hall, Trenton at 2:00 p.m. Home address 156 Creswell Drive, Trenton, Ont.

With thankfulness to God, we hope to celebrate with our parents,

NICHOLAS VELDHUISEN
and
JOHANNA VELDHUISEN
nee Kaemingh

the occasion of their 25th wedding anniversary, October 6, 1977, D.V.
With faith , we pray that our Heavenly Father will continue to bless them with strength and guidance as He has done in the past.
''Lord, thou hast been our dwelling place in all generations.'' Ps.90:1
With love:
Calgary,Alta.— Margaret
Thunder Bay,Ont.— Arnold
Gary
Dordt College— Grace & Clarence Joldersma (fiance)
Emo,Ont.— Nicholas Jr.
Thunder Bay,Ont.—Richard
Dordt College— Marieanne
Emo, Ont.— Dianne,Joanne,Alice, Gerald,Joyce,Peter, Anita, Wilma
R.R. #2, Emo, Ont.,P0W1E0

Obituaries

On September 3, 1977 the Lord took unto Himself after a lengthy illness our dear daughter-in-law, sister-in-law and aunt

WILMA SCHUURMAN
nee Van der Kwaak

beloved wife of Dirk Schuurman.
Andijk, Neth. Mrs. E.Schuurman
Toronto,Ont.— Harry & Mary Roelfsema
Arnhem, Neth.— Ep & Jannie Vastenburg
High River, Alta.— Marijke Schuurman
Willowdale,Ont.— Bill & Corrie Nagel
Taber, Alta.— Cor Schuurman
Waterdown,Ont.— Henk & Alie Schuurman
St.Thomas,Ont.— George & Trix Lassche
Oldenzaal, Neth.— Piet & Koos Schuurman
Delft, Neth.— Charles & Truus Wallien
Velp, Neth.—Jan & Ge Van Aken
Toronto, Ont.— Fred & Nellie De Jong
nephews and nieces

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Classified Advertising

Obituaries

On Sept. 6, 1977, the Lord took unto His eternal home, his child, our dearly beloved mother and grandmother,

JANNIE CORNELIA THIES
nee Dros

widow of George J. Thies, in her 73rd year.

Rev.21:4"he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain anymore, for the former things have passed away."

Stoney Creek,Ont.—Mary & Jerry Hobers
Burlington,Ont.—John & Evelyn Thies
Chicago,Ill.—Jane & Harm Lottering
Wellandport,Ont.—Bill & Alice Thies
and 14 grandchildren.
318 Goodram Dr., Burlington, Ont., L7L 2K1.

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Results of Education conference discussions

Christian Higher Education: The Contemporary Challenge.

Published in 1976 by the Institute for the Advancement of Calvinism, in Potchefstroom, South Africa. 418 pages. Available in Canada and the U.S. from Wedge Publishing Foundation, 229 College St., Toronto, M5T 9Z9. Price: $14.95.

Reviewed by Dr. Theodore Plantinga, director of college development, Ontario Christian College Association.

The First International Conference of Reformed Institutions for Christian Scholarship was held in Potchefstroom (South Africa) on September 9-13, 1975. *Christian Higher Education* is made up of the papers presented there - all of them. And that's where the book goes wrong. If the sponsors of this volume had been a bit more demanding, they could have come up with a much better (and shorter) book.

Another such conference is to be held in Grand Rapids next August, with Calvin College acting as host. Fewer papers are planned next time.

The conference itself seems to have been a success, although there was bad blood between the Free University of Amsterdam and the Potchefstroom University for Christian Higher Education. There were people from the Free University attending the conference but they did not attend as representatives of that institution. Steps have already been taken to heal the breach.

Some of the papers in this volume should never have been published. But this is not to say that there is no valuable material in the book. Those who are interested in philosophy would do well to read the papers presented by H.G. Stoker, Hendrik Hart, and Nicholas Wolterstorff. (The Wolterstorff material is also available in expanded form in his little book *Reason within the Bounds of Religion*, published by Eerdmans in 1976.) Richard Russell, John van der Stelt, and Stuart Fowler have written useful and informative surveys of the standing of Reformed institutions and thought in Britain, North America, and Australia/New Zealand respectively.

S.C.W. Duvenage has contributed a worthwhile paper on authority within the university. Heiko Oberman's treatment of Calvin interpretation is certainly worth reading. And another Tübingen scholar named Rhein Makrosch deals with the ever timely question of Calvinism vs.Lutheranism vis-à-vis the question of faith's relevance to public life.

The reports on the situation in Asiatic and third world countries are not terribly helpful. I suspect that proper treatments of such matters would have required considerably more space than the contributors were allowed.

The conference is to be applauded; the book is not. All the same, it does deserve a place in the library of any institution concerned with Christian higher education.

The RES produces material on the Charismatic movement

The Holy Spirit Down to Earth, 79 pages, Reformed Ecumenical Synod, Grand Rapids, Mich. Price: $1.50
Church and Theology in the Contemporary World, 66 pages, Reformed Ecumenical Synod, Grand Rapids, Mich. Price $1.50

Reviewed by Rev.Peter Sluys, Bethel Christian Reformed Church, Lacombe, Alta.

Most of us may not fully realize the extensive and intensive activities of the Reformed Ecumenical Synod.We are acquainted with the existense of the RES, but are so little in touch with the scope of her activities. Two booklets which are papers presented at conferences have been issued by the RES. They relate to what concerns us all, what we discuss in cafe's over coffee, by tea in our homes, and lightly mention at birthday parties, and study at clubs.

Continued on page 16

BOOKS

Immigrants, We've come a long way

Rich Christians in an Age of Hunger, by Ronald J.Sider, Intervarsity Press, Downers Grove, Illinois, 1977, pp.254 $4.95

Reviewed by Harry Houtman, Christian Stewardship Services, 455 Spadina Ave., Toronto, Ont. M5S 2G8

Excellent! I would highly recommend this book as a very Biblical study of God's challenge to this age.

The book warns us to live humbly in obedience to God's law of justice. It makes us aware of the economic needs of fellow Christians and non-Christians alike. It inspires us to think and resolve to do better than we are currently doing in our sharing. Few Christians should be able to read this book and not be able to see the need for repentance and a simpler life style.

Do you remember your standard of living and your expectations when you immigrated to Canada or the U.S.? Our expectations were that in the new country we would eat an egg every day and a meatball with the potatoes and vegetables. That was the promised land coming from a life style permitting brown sugar or jam sandwiches. Haven't your expectations changed? Haven't we really become very very rich compared even to those new-country expectations? In such a short few years we have outgrown every thing which we thought would be a great improvement, a great blessing.

Ronald Sider draws us into thinking deeply about ourselves and our expectations. In his introduction he briefly sets the stage by pointing out the basics of the population crisis and the food crisis and how these could possibly in very frightful ways come crashing also into our safe and uneffected first-class world. Then in part one he effectively summarizes many of the contrasts between the rich North Americans and the Europeans and those living in Asia, India, Africa and South America. A pastoral tone, frequent references to scripture, and a sympathetic understanding attitude towards us as rich Christians (of which he admits that he is one) make his Biblically Christian criticisms and warnings something we should and can listen to.

Another major section is a clear and beautiful study of the Bible, its concept and teachings on riches, poverty, justice and blessing. He spends time shedding new light and refreshing sympathy on our understanding of the Year of Jubilee, Sabbatical Year, Tithing, and the New Testament's Christian community.

From this study he also draws the conclusions that evil and sin are more than individual sins. Social structures, trade patterns, politics and other ways in which we participate as a group in life shape the misery and life of millions in other countries. It is this point too, which is thoroughly Reformed, and great to see in a book coming from a strongly evangelical source.

And then finally there are over eighty pages of suggestions and discussions with practical examples on what we in 1977, in Edmonton or Owen Sound, on the farm or in the city, can do about our life style. Ron Sider in this book reminds us that God asks us to deal justly, to live joyfully, to love our neighbour as ourselves, also our starving, hopeless neighbour in Bangladesh or Liberia or anywhere else in this world of unequal distribution of wealth. Above all, Ronald Sider constantly holds before himself and us the central theme of this book, namely, "The earth is the Lord's and the fullness thereof." We as Mankind, especially we as Christians and God's people, are called to obedient stewardship, to being faithful in sharing and caring. The earth is His, and we are to live care-fully, praise-fully in it.

The book has an excellent set of footnotes, references and indexes which will help anyone interested in pursuing more information on this topic. Yet, the overall impact of the book is persuasive and inspirational. Ronald Sider becomes our spiritual trail guide showing us Christ's love and God's way in dealing with the problem of injustice, hunger and misery. We can not and may not ignore the crisis in the world, and the consumption crisis in North America. If there is only one book you'll read this year, this should be the one!

It's available from CSS, 455 Spadina Ave., #210, Toronto, Ont. M5S 2G8, postage paid for $5.

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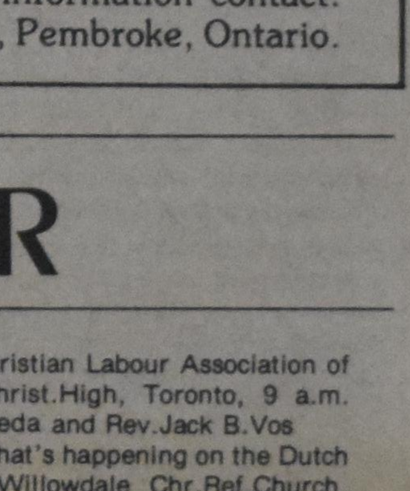

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CHESS

Complete results of the Preliminary Groups, 1976
All games have now been completed

Group E	Won	Lost	Tied	Points
J.Fennema,Brantford,Ont.	1	0	0	1
J.Willemsma,Willsonville,	0	1	0	0
Group G				
D.Verkuyl, Whitby,Ont.	1	1	0	1
W.R.Boer, Simcoe, Ont.	1	1	0	1
Group H				
J.Vander Geest, St.Thomas,	2	0	0	2
G.Otten, Beamsville,Ont.	1	1	0	1
H.Geerlof, Calgary,	0	2	0	0
Group J.				
A.C.Farenhorst,Owen Sound	3	1	0	3
K.Amsinga,Strathroy,Ont.	2	1	1	2½
P.W.Lamain, Trenton, Ont.	2	1	1	2½
B.Dikland, Brockville,Ont.	2	2	0	2
J.Eisen, Renfrew, Ont.	0	4	0	0

Comments:

The winners in each group are playing in the 1976 Final. In fact, half the games have been completed already! I have received the last results from Group J: Farenhorst (1), Dikland (0) and Dikland (1), Lamain (0). These results clinched the winner of Group J. Congratulations, Mr.Farenhorst! Due to unforseen circumstances, I do not have the 1976 statistics handy (average number of moves per game and number of games White won).

The deadline for entering the 1978 series is next Friday. Please indicate the number of games you can play at the same time!

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For more information contact:
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R.R. #1, Jarvis, Ont. N0A 1J0
phone: 416-768-5253

CALENDAR

Sept.24 All-Ontario fall rally of the Christian Labour Association of Canada, Woodbridge Distr.Christ.High, Toronto, 9 a.m. Speakers: Prof.Dr. Willem Albeda and Rev.Jack B.Vos

Sept.26 Prof.Dr.Willem Albeda on "What's happening on the Dutch labour scene?" 8:00 p.m., Willowdale Chr.Ref.Church. AACS Public Lecture.

Oct.1 Sunday School Convention for Eastern Ontario to be held on Sat. Oct.1, at 9 a.m. in Ottawa, Ont.(Calvin Chr.Ref.Church)

Oct. 13 The Southwestern Ontario league of the Canadian Federation of Chr. Ref. Women will hold its fall rally at the Strathroy (East) CRC on Oct. 13 at 10 a.m. with Rev. P. Kranenburg as speaker. Afternoon speaker will be Mr. John Struik of Salem.

Oct.15 Annual meeting of the Committee for Justice and Liberty Foundation in Toronto. Guest Speaker Archbishop Ted Scott, Anglican Church Primate: "Enough is enough".

Oct. 19 The Southeastern Ontario league of the Canadian Federation of Chr. Ref. Women will hold its fall rally in the Burlington, Ont. CRC with Rev. John Zantingh of Dundas guest speaker at 10:30 a.m. and Mr. Noel Churchman speaking at 2 p.m.

Oct. 22 The Netherlands Bazaar will be held at Thornhill Community Centre, 7755 Bayview Ave. at John Street, 11 a.m. to 9 p.m. Admission free, ample parking.

Speaking tour of Dr.Michael Ruiter

Dr. Michael Ruiter, newly elected executive director of the National Union of Christian Schools, will be touring Ontario during October meeting with school boards and PTAs. The schedule is prepared in conjunction with the Canadian Christian Education Foundation.

Oct.3 Wellandport, public meeting, 8 p.m.

Oct.4 Dundas, Calvin Chr.School, Niagara Principals' Club,1.30 p.m.

Oct.4 Dundas, Calvin Chr.School, public meeting sponsored by Dundas and Burlington Chr.School boards, 8 p.m.

Oct.5 London, London Parental Chr.School, Chatham Principals' Club, 2 p.m.

Oct.5 Aylmer, Aylmer Chr.School, public meeting 8 p.m.

Oct.17 Bowmanville, Knox Chr.School combined school boards of Oshawa, Knox and Durham High, public meeting, 8 p.m.

Oct.19 Barrie, Barrie Chr.school, combined Barrie and Collingwood school boards, 7.30 p.m.

Oct.19 Rexdale, Timothy Chr.School, Toronto Principals' Club 1 p.m.

Oct.20 Brockville, Brockville Chr.School, Eastern Ontario Principals' Club, 1 p.m.

Oct.24 Sarnia, Sarnia Chr.High, combined Wyoming, Sarnia Parental, Sarnia Lambton High, public invited, 8 p.m.

Schaeffer Film series

The ten week film series How Should We Then Live? is being shown at the Toronto (Rehoboth) CRC, 800 Burnhampthorpe Rd., Etobicoke from Oct.3 to Dec. 12. The series is being shown on ten consecutive Mondays and includes such topics as the Roman Age, the Middle Age, the Renaissance , the Reformation, the Revolutionary Age, the Scientific Age, the Age of Non-reason.

Next issues of CC:

DATED	MAILED	AD DEADLINE
Sept.30	Sept.28	Sept.26
Oct.7	Oct.5	Oct.3
Oct.14	Oct.12	Oct.10

BOOKS

Continued from page 14

It can be purchased by RES, 1677 Gentian Dr.,Grand Rapids Mich. USA 49508. It contains papers presented at a one day conference in Cape Town, South Africa, when Reformed theologians discussed the work of the Holy Spirit in August 1976. Three aspects of the work of the Holy Spirit were singled out for attention: The Holy Spirit and Charismatic gifts by R. Gaffin, USA; The Holy Spirit and the Church by K. Runia, Netherlands; The Holy Spirit and Culture by G.C.Oosthuizen, South Africa.

Each presentation is followed by a short critical response from another theologian of another country which makes it interesting. I recommend this booklet highly for providing fresh insights and preciseness of Biblical exposition concerning views on the work of the Holy Spirit and their relevancy. However, no one dealt with the reasons of those who have become charismatic in Reformed circles. This is a delicate theme, but ought not to be forgotten by theologians.

A second booklet is called: Church and Theology in the Contemporary World. It is compiled of papers presented on a two day theological conference held in Cape Town last August. This is an excellent refresher for theologians, and keep them abreast with present thoughts and applications of theology in Reformed circles around the world. Themes: What is Theology? by W. Jonker, South Africa; Theology, Confession and the Church, by F. Klooster, USA; Central Issues in Current Theology, by W.H. Velema, Netherlands. Again each is followed by critial responses by theologians such as B. Rietveld, Holland, A.I.De Graaf, Australia; T.Vander Walt, South Africa. The subject matter and the way it is written makes it difficult for non-theologians to read. For pastors it is a helpful treatise.

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Rev.Clarence Boomsma, Calvin Christian Ref.Church
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Harry der Nederlanden, Reformed Ecumenical Synod, Grand Rapids.

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